SUDDHA DHARMA MANDALA'S SERIES—No. 4 (a).

Sanatana Dharma Deepika

OF

BHAGAVAN HAMSA YOGI

English Translation: Volume I

WITH FOREWORD BY

Sir S. SUBRAHMANYA IYER, K.C.I.E., LL.D.

AND

THE EDITOR'S TRANSLATED PREFACE

EDITED BY

Pandit K. T. SREENIVASACHARIAR,
MADRAS.

MADRAS
PRINTED AT THE MODERN PRINTING WORKS,
MOUNT ROAD.
1917.

 [*Rupees Two.*

ओं

ओं नमः श्रीपरमर्षिभ्यो योगिभ्यः

DEDICATED

WITH PROFOUND REVERENCE

TO

THE GREAT ONES

OF THE

SUDDHA DHARMA MANDALAM.

श्रीं. श्रैं. स्रैं. ओं—दासः

CONTENTS.

PART I.

CHAP. I—SECTION I.

SECTION II.

PART II.

Chapter I—Section I.

SECTION II.



The Hon'ble MUTHURAMALINGA SETHUPATHI Avl.,
RAJA OF RAMNAD.

FOREWORD

BY

DR. SIR S. SUBRAMANIA IYER, K.C.I.E., L.L.D,

This *Sanāthana Dharma Deepika*, which is the 4th of the *Suddha Dharma* series, was referred to under the title of *Anushtāna Chandrika* in the articles, that appeared between July and September 1915, containing a very general description of the great indigenous Esoteric organisation known as *Suddha Dharma Mandala*. Those articles have attracted, in some quarters, more attention than one would have expected, with the result that no less than 162 persons have sought admission into the organisation as members and been taken as such during the last 20 months. The large majority of them are Hindus belonging to one or other of the different castes and creeds, both sexes being represented. No less than 50 of these new members are residents of Ceylon; while, with very few exceptions, the remainder belong to the various Provinces of India. Judging from the applications for membership, which continue to come in, there is reason to think that the discipline, in use in the organisation, appeals fairly strongly to those who are desirous of taking in hand their spiritual evolution and work on lines specially agreeable to the Hindu temperament. One of the circumstances, supporting this view, is the eagerness shown not only by those who

have joined the organisation but also by many others to obtain copies of this work, and it is to meet such urgent demand that it has been decided to publish the Sanskrit text at once without waiting for the English translation thereof, though that too will be ready ere long. The four articles referred to, together with the 5th which appeared but a few weeks back on Tirumurthis and the seven rays, will be issued as an appendix to the present publication and may go to meet the convenience of some few who evince interest in them.

As regards the contents of the *Dharma Deepika* itself, what is now published forms but a small portion of the work which consists of four *Khandams* or parts. The first of them contains two *Adhyāyas* or chapters called respectively *Dharmādhyāya* and *Arthādhyāya*. The former investigates the subject of *Dharma* in general and explains the different forms thereof which prevailed from time to time as well as their eternal foundation, spoken of as *Sanāthana* or *Suddha Dharma*. The *Arthādhyāya* deals with such topics as are discussed in *Kautilya's* celebrated work on the subject, *Sukra Nīti* and the like. The 2nd part of the *Deepika* explains what has to be mastered and practised by the members of two out of the four orders of aspirants, who follow the discipline in use in the organisation and who are known as *Dāsās* and *Tīrthās*. This part is divided into 4 chapters namely *Dāsādhyāya*, *Dāsavidyādhyaya* *Bēējādhyāya* and *Yōgādhyāya*. The 3rd and 4th parts concern with the other two classes of aspirants namely *Brahmas* and *Ānandas*. The present publication contains only the

two patalams or sub-sections of the Dharmādhyāya and two out of the 12 sub-sections of the Dāsādhyāya. Stated roughly but an eighth part of the whole work is all that is now published. Whether, as the Editor hopes, the remainder of the 1st and 2nd parts will also appear is a question dependent upon the reception which the present little volume receives at the hands of the class of readers interested in such subjects. The 2nd and 3rd parts could not be published owing to their too technical and esoteric nature.

One great fact, to which attention will be drawn by the part of the work now before the reader, is the existence of the *Hierarchy* in charge of the globe, a fact that was being gradually forgotten. Nowhere more copious and frequent references are made to the supreme head of this Hierarchy, who, with the *Maharshis and Siddas* under him is superintending the evolution of our humanity and everything else on the globe than in the *Mahābārata*. Though this Head is referred to in this *Ithihāsa* mostly by the name *Nārāyana*, yet that He is the same Mighty Being who is also known as *Sanatkumāra* and *Dakshināmoorthi* is pointed out clearly by *Hamsayōgi* in the present work. Furthermore in it are contained very full details as to the elaborate constitution of the Hierarchy and the functions of the various members thereof. One of their great duties is shown to be the laying down of the particular *dharma* appropriate to each age and cycle in the course of ever changing time. It is also pointed out that the stage which our humanity has now reached calls for the promulgation of *Suddha Dharma* which alone can adequately meet its present requirements. The

esoteric grounds for the use of the term *Suddha* in this connection are explained by Swami Yōgānanda in the instructive communication (1) which he has addressed

---

(1) This epistle of the learned Swami cannot but be welcomed by all genuine students of the "Baghavad Geeta" our new edition of which is causing so much strange and uncalled for irritation among certain people in these parts. For the istle shows briefly and pointedly that only in the form in use in he *Suddha Dharma Mandala* reproduced in the said new edition, each and every one of the points which arise unmistakeably from the statements made by Arjuna in the course of the celebrated speech addressed by him to Sri-Krishna before the latter's discourse began and which required notice and consideration by Baghavan have been duly explained seriatim. This is shown with a reference to the actual words of Arjuna that constitute his several statements which form the basis of Baghavan's explanation in the 24 chapters. The words of Arjuna under reference are:—

(1) Seethanthi Mamagathrani
(2) Mukhancha Parisushyathe
(3) Vepathuscha Sareeremey
(4) Romaharshascha Jayate
(5) Gandeevam Sramsathe Hasthath
(6) Thvakchaiva parithahiathe
(7) Nachasaknomi avasthathum
(8) Bhramatheevacha me manaha
(9) Nimithianicha pasyame vipareethanee
(10) Ahobatha mahathpapam Karthum Vyavasithavayam
(11) Gurunahathwahee
(12) Nachaithath Vidhmaha
(13) Karpanyathoshoapahatha swabhavaha.

Among the said 13 statements Nos. 1 to 6 form the subject of the explanation contained in the first six chapters in order. The 7th forms the subject dealt with by the Lord in the second set of six chapters, the 8th similarly of the 3rd set and the 9th and 10th together of the 4th and the last set. The 11th and 13th are considered and disposed of in the 26th chapter. And lastly

to the editor in view to its appearing along with the foreword. According to the yōgi's explanation *Suddha Dharma* is that which the Hierarchs teach and adjust as suited for the Evolutionary Schemes comprised in the part of the plan of the author of our Solar System

---

the 13th, Hamsa yogi points out, was the surrender as disciple by Arjuna to the Lord in order to elicit from him a complete exposition of the Dharma which was to be the governing one during the epoch that was beginning and of which humanity which he represented on the occasion was ignorant and had to be taught. In a word this surrender was the sacred event which led to the culmination of the blossoming of the Geeta Flower containing the nectar of Supreme Wisdom. If such submission and dedication of himself on the part of Arjuna, the *avatara* of Nara, representing humanity to the Lord was necessary to the eliciting from the latter of the teaching of the *dharma* which that humanity had to learn and follow, how much more incumbent is it upon lowly creatures like us to throw ourselves unreservedly at the feet of those Masters of Compassion to whom Sankara refers in a remarkable passage in His commentary on the Mundakopanishad quoted about the end of this Foreword and pray to Them for that illumination and guidance which They are ever ready to vouchsafe to all seeking the same with humility and faith.

This is a feature incontrovertibly proving one of the intrinsic characteristic of the work as it left the hands of Vyasa. Another of them being that the 25th chapter contains summing up of the substance of each and every one of the preceding 24 chapters on which summing up Gobhila lays stress in his Karika as I have already stated in my foreword to the Geeta. In such circumstances how then can anyone fairly say that the arrangement now so much explained of by those who would not even take the trouble of examining it is an innovation? How can any one with an unbiased mind refuse to study the Geeta according to such an arrangement simply because it has not been till now heard of by them? I will only add that Hamsa-yogi's commentary on the Geeta according to th said arrangement which is in the press is

committed to their charge for being carried out. Among others the three great truths underlying this *Dharma* are the immanence of the One life of *Brahman* in everything, the consequent brotherhood of man and the existence of the agency to guide the humanity evolving on our globe towards its appointed goal. It is scarcely necessary to say that the knowledge of these vital truths cannot but be of the greatest use and help when the affairs of the world seem to be in a very critical condition and the way out of this hardly as yet visible.

The reader will find in the introduction of the Editor, extending over 82 pages, a masterly discussion of *Suddha Dharma*. A special feature of the introduction consists in the quotation, therein of no less than 230 verses from *Gobhila's Kārika* on the *ādiparva* of the *Mahābhārata*, giving a most admirable summary of the various *Darsanas* or systems of thought which have exercised pro-

---

bound when it appears, to dispel all doubts, put an end to all opposition and show amply the real value of the arrangement to all who really wish to profit by the great scripture and enter into the secret it contains for true aspirants.

I wish to avail myself of this opportunity publicly to convey to the Swami my grateful thankfulness for the privilege accorded to me of participating in an humble way in the work that is being done by the Editor in bringing out the present series. I most earnestly ask the Swami and His venerable assciates to let us continue that good work heedless of the ignorant outcry against the value and the worth of such portion of the priceless literature in their custody as they may think fit from time to time to entrust us with for being given to the world. For I feel that we shall win our way into public confidence in carrying out the task we have undertaken though only slowly and not without serious difficulties.

found influence in the East for *millenia*. Allusion has already been made, in the Foreword to the new edition of the *Geeta* to the very high merits of *Gobhila* as a writer on this and kindred subjects. It may with confidence be asserted that none, in the whole range of *Kārika* writers including the celebrated *Gaudapāda* who wrote the *Mandūkya Karika*, will be found to excel this *Gobhila* in the handling of questions of *prime* importance in the domain of philosophy and religion. The utmost condensation, coupled with absolute lucidity, marks every line of his writing and it will be a consummation devoutly to be wished if the whole of his magnificent *Kārika* on the *Mahābhārata* could be printed and published.

In the verses, quoted by the Editor, *Gobhila* prefaces his explanation of *Suddha Dharma*, of which, he is a proud follower, with a survey of those other systems of thought which have from time to time prevailed, in order, to show by contrast the all-inclusive and supreme character of his own system which it is his special object to propound as what *Vyāsa* the superhuman author of the Mahābhārata taught in that scripture. *Gobhila* classifies the systems dealt with, by him, under the 3 main heads of *Prākrita*, *Ātma* and *Suddha Darsanas*. Under the first class he considers briefly and with great clarity, the following six systems (1) *Lōkāyatika* (2) *Mādhyamika* (3) *Yōgāchāra* (4) *Sowthrāntika* (5) *Vaibhāshika (a)* and (6) *Digāmbara*.

(*a*) लोकायतिका:
लोके आयतं—लोकायतं.
तदधीते विदन्ति वा.

(5) Gobhila's description of the doctrines of the Lōkāyathikas is in a word this: (i) there is nothing beyond the body, pulsating with life, which life itself is but the product of the natural union of four or five of the great material elements, and which ceases to be

---

That which pervades the world *i.e.* matter of which all the worlds are made up.

They are Lokayatikas, whose system, has for its basis such matter. The term covers equally students as well as teachers of the system.

माध्यमिकाः
मध्ये भवं मध्यमं
तदधीते विदन्ति वा.

That which is known as in the middle.

They are Madhyamikas whose system rests upon that which is known as in the middle. The term covers students as well as teachers of the system.

योगाचाराः
योगं आचरति आचारयतीति वा योगाचाराः

They who see and make others see, the union resulting from the principle.

They are *Yogacharas* whose system rests on the uniting principle.

The term covers students as well as teachers of the system.

सौत्रान्तिकाः
सूत्रस्य अन्तं अधीते विदन्ति वा.

They whose system rests upon the recognition of the thread *i. e.*, that which pervades everything and on which all things are

when the body breaks up. ii. The body pulsating with such life is the Self and there is none other. iii. Liberation is the loss of life and it is the inevitable lot of every one that dies.

(6) Passing to the next four systems, *Gobhila* speaks of Lord Buddha with unbounded reverence and refers to Him as the Messenger, in whom an *amsa* (a ray) of *Nara* and *Nārāyana* was present and who came to uplift the *Chārvākas* of the day. The four systems, under reference, constituted according to *Gobhila*, the eventual net result of the benign work accomplished by the Lord during his last appearance on earth and his disciples, after him, and are therefore spoken of collectively as *Buddha Darsana* ; made up of the teachings of four of the disciples and the successors along the line of each. Of the four schools, inaugurated by these disciples, the members of the *Mādhyamika* school were bound to a life of celibacy. It consisted of eleven sects headed by different teachers. The ultimate concept adopted by this school is spoken of as the *Sūnya*, Naught or the Principle of Nothingness. It is eternal, pure and capable of being represented only by a Zero. So long as there are, to an individual, an object to be

---

as it were, strung like beads. The term includes students as well as teachers of the system.

वैभाषिकाः
विभाषां अर्धाते विदन्ति वा.

They are *Vaibhashikas* who accept and reconcile with their own system other systems couched in language differing from that employed by themselves. The term covers students as well as teachers of the system.

proved, the proof and the seeker of the proof, he is in bondage. When he realises truly the nature of the above-mentioned ultimate principle of nothingness, he becomes liberated. The explanation of the name *Mādhyamika* seems to be as follows: The only possible way of describing in words the said ultimate principle is to speak of it as present in the middle of the Zero which is its sole symbol; in other words he is a *Mādhyamika* who accepts the principle which is in the middle of the circle whose circumference is unlimited, the endless void.—*Mahāmandalam.*

As regards the Yōgāchāra school, its adherents recognise, in terms, the *Vijnāna* or the cognising principle in addition to the ultimate Sūnya, predicated by the Mādhyāmikas. Thus these Yōgāchāras introduced an element which operated as the link between the system of *Lōkāyatikas* and that of the *Mādhyamikas.* It is this linking together of the said two previous systems that has given rise to the name *Yōgāchāra*, the uniter. In granting the principle of *Vijnāna*, the *Yōgāchāras* hold it to be self-existent. They hold also that not to recognise that knowledge is *momentary* only is illusion and bondage. On the contrary to realise that the principle of cognition is *self-existent* and to take refuge in the ultimate principle of nothingness constitute the attainment of supreme bliss.

Next as to Southrāntikas, they consider that all the visible universe is, as established by inference, only an aggregation of the subtlest atoms, Paramānus, and there is no Self independent of such universe. One's knowledge of this universe is but momentary. The

ascription of eternity to the universe argues bondage. They who realise that the principle of naught pervades all and forms, as it were, the thread, (sūtram), on which everything is strung are Southrāntikas.

Except as to the question of the validity of inference as an instrument of proof, the followers of the school of *Vaibháshikas* agree with the *Southrāntikas*. The *Vaibhāshikas* are called so because they hold that the explanations of the followers of the other schools differ only in the way of expressing themselves (*vibāsha*).

The last of the materialistic systems is that of *Jinah*. *Gobhila* speaks of this great teacher in terms even more reverential than those employed by him in reference to Buddha. *Jināh* is described as one who had conquered his passions entirely, all wise and adored by the world, and who explained things exactly according to their true nature. He is a Deva (celestial) *Arhath*, the worshipful, and Parameswara, supreme Lord. *Gobhila* adds that a number of *Jinah's* eminent disciples followed him in orderly succession and were engaged in the task of raising those *Chārvākas* who were sunk in atheism and incapable of discriminating between good and evil. The tenets of their system which according to *Gobhila* was the most superior among all the materialistic systems, were as follows: The universe consists of animate and inanimate things and knows no God; the categories in it being six. Life was of three kinds according to some and four according to others; so also were actions which constituted the means for the attainment of human ends (*purushārtas*). Through the interaction of cause and effect, manyness, 'Nānāthvam' is seen

in the world, *e.g.*; Eternity and transcience; existence and non-existence; separateness and non-separateness. The body is cast in agreement with the nature of one's *Karma*. The Self exists only in union with the body, accepting the measure of that body as its own. Samsāra or cyclic existence is beginningless and the Self is eternal. By activity obeying cyclic life, and controlled by knowledge and by knowledge that expresses itself in action, man throws off his gross body, secures redemption, enters upon the upward path, and, by the grace of his preceptors, rises to the Higher. The date of *Jināh*, *Gobhila* fixes as the 200th *Sankalpa*. Now, according to the authorities of *Suddha Dharma*, each *Sankalpa* consists of 24 years and the present *Sankalpa* is 501. Thus *Jinah* must have lived about 7200 years ago. This, probably is one of the few rare instances of so precise a statement bearing on the Chronology of great Indians to be found in Hindu writings. It is therefore well worth the while of those competent to test the accuracy of the statement to verify it.

Gobhila concludes the discussion regarding the materialistic systems with the remark that the order in which he has enumerated them shows their relation to each other in point of merit, *Lōkāyathika* being the lowest on the scale. He opines further that everyone of them contains more or less truth. For, while no doubt all of them have their basis in and recognise *Prakriti* only, yet, as that *Prakriti* is itself the *abhāva* aspect of the One *Reality* the *Parabrahman*, everyone of them must be taken to have its stand on that *Reality* and thus is entitled to the esteem of the followers of *Suddha*

Darsana. He must regard none of the other systems as mere clouds of darkness but look upon each and every one of them as channels of light though of different capacities, and consequently none of them can be rightly condemn. No other than this absolutely charitable and tolerant attitude on the part of a follower of *Suddha Darsana, Gobhila* argues, is admissible since all the known systems of philosophy in the world are offsprings of his own system.

It only remains to draw attention to the fact, that *Gobhila* speaks of the six materialistic systems as *Avaithika-nonvedic* on the one hand and of *Ātma* and *Suddha Darsanas* on the other hand as *Vaithika-Vedic.* The reason for this distinction is the possession by the Indo-Aryans of a revelation in the shape of their veda has hitherto continued sharply to divide them from the rest of the people in the world including those other branches of the Aryans who proceeding from Central Asia became the occupants of many parts of Europe.

At this point of the review of Ghobila's survey one cannot help asking himself the question who were the *Chārvākas* whose peculiar circumstances demanded the presence of the mighty *Jinah* and *Buddha* on the face of our globe at the periods of their respective appearances. The false and mischievous notion current among certain sections of the Hindu community and strangely enough sanctioned by even some of the Puranas that these great Teachers came to mislead men is entirely due to gross ignorance, caste prejudice and bigotry. Those who have been guilty of forming such an unjust judgment as

to the service rendered by the said Messengers of the Hierarchy had no idea of the train of events which called forth their advent, nor of the extremely difficult circumstances in which they had naturally to work. The history of the said train of events is verily contained in the name *Chārvāka* itself. Startling as the assertion may seem, the word at its inception meant something utterly different from what it signified when the Messengers arrived to carry out their appointed task. *Hamsa Yōgi* explains the etymology of the name thus—*chāru*-pleasant, *Vāk*-speech. It formed originally the description of the followers of great spiritual Atlanteans who taught pleasingly and thus practised the golden precept of the Veda "*Satyam vada priyam vada*". This was before the wickedness of the Atlantean race led to the destruction of large sections of them by inundations which swallowed up bit by bit the continent which that race occupied but which now forms the bed of the ocean called after them. It was the remnants of that race who had escaped death at the final cataclysm that deluged Poseidonis the last fragment of the said continent about 9000 B.C., and who continued to be described by the original name chārvāka which had by this time come to be understood in a sense totally different from its original meaning. Other instances of similar extraordinary transformations of the meanings of words are not unknown. For example, *Asura* in the oldest parts of the *Rig veda* was used for the supreme spirit and in the sense of God, divine ; it was applied to several of the chief deities such as *Indra*, *Agni* and *Varuna*. It afterwards acquired an entirely opposite

meaning and came to signify a demon or an enemy of the Gods (Apte's dictionary p. 214). Those who are acquainted with the very instructive facts brought to light within the last few decades regarding the Atlanteans, their rise and eventual decline, their sorcery and depravity, could not feel any surprise at the remnants of such a race coming to be regarded as Atheists incapable of distinguishing between good and evil, right and wrong, and the honourable name of their good ancestors becoming degraded as the epithet applied to all such fallen people.

Now it was to uplift such a people forming a considerable part of the human race that in obedience to law of world-government enunciated in the Gēēta verse "Yadāh, Yadāhi etc". *Jinah* first, and *Buddha* next came.

It may next be asked how it was that these redeemers of men in discharging their task became the founders of philosophies which later on were stigmatised as atheistic and how it was that Buddha in his public teachings studiously abstained from categorically asserting the existence of a Self that did not perish with the body. The obvious answer to these questions is that these supremely wise messengers acted as they did for the simple reason that their mission would have been infructuous otherwise, because of the imperfect mental development of the people that had to be redeemed. The only chance of any good being done under the circumstances of the case lay in building upon what was evident to the senses of those people and refraining from pressing upon them metaphysical ideas and views

requiring much introspection. That the Self present in every man survives the disintegration of the body was a spiritual truth utterly beyond the grasp of the poor *Chārvākas*, none can fail to see in the face of the fact that even to-day 99 out of a 100 among the highly intellectual westerners cannot be got to accept the all important eastern teachings as to reincarnation, karma etc. The charge therefore that the two saviours in question were false guides, betrays only the ignorance of the accusers. Surely nothing could have been nobler and better as rules of conduct, not only for the *Chārvākas* but for all men without exception, than the few simple precepts laid down by *Buddha* and which contributed really towards the foundation of the marvellous civilizations that have lasted for 2000 years in Burma, China and Japan, where for ages the later descendants of the Atlanteans have lived and multiplied, constituting at the present time almost a third of the world's entire population.

Nor should it be forgotten that the followers of both the great teachers were ever endeavouring to get the Chārvākas to look behind the visible body by speculations and suggestions ending in the formulation of the principle of nothingness namely Sūnya symbolized by Zero. Now no thoughtful student can help seeing that this conclusion was the result of the application of the eliminating method of *Nēthi Nēthi* so dear to the followers of Ātma Darsana and Suddha Darsana, who from the positive point of view regard what the materialist speaks of as the void to be the plenum well described in the scriptural text. "*Poorṇam aḍah*

poorṇam iḍam poorṇāṭ poorṇam uḍachyaṭê poorṇasya poorṇam ādāya poornam êva avaśishyatê. That is full and this is full; from That full rises this full. Taking away this full from That, what remains is yet full."

It is next pertinent to observe that, whilst nothing that was necessary in the interests of the *chārvākas* was left undone down to Buddha's time, care was also taken by the Hierarchy to guard against the Buddhist propaganda disorganising Hindu society by weakening in it amongst the followers of the Veda their faith in and allegiance to those grand and fundamental tenets which constituted their great spiritual heritage, and which more than anything else have, since the commencement of the study of Sanskrit by Orientalists about the end of the 18th century, contributed to revolutionise philosophic thought in the west, to broaden, deepen and mould it in such a way as to make it accept the greatest discoveries of modern science as but so many proofs of the immanence of Deity in everything, in the whole universe visible and invisible, immanence in the threefold aspect, of Ātma, Prakriti, Sakti—Spirit, Matter, and Mind the link between the two, to use terms familiar to all. It was to serve humanity thus both then and now by the reproclamation of, among other vital truths, the sublime one regarding the said immanence that the messenger of the Hierarchy, the successor of *Buddha*, came 50 or 60 years after the passing away of the latter. His position among the members of the Hierarchy was high indeed. * He was one of the three

* It may not be without interest to allude by way of a note to a curious circumstance admitted on all hands connected with the

exalted Beings called Kumāras by Hindus and Prathyeka Buddhas by Buddhists; who superintend the whole

---

final departure of this greatest messenger of the Hierarchy from the scene of his terrestrial labours. The place where he was last seen by his followers was the spot suggestively spoken of in this Dharma Deepika as the *Ayasthana*, the toll-gate, the very entrance into the sacred Badari region where stands the image consecrated for the purpose of reminding the world of the presence on it of Badarinath, the Lord of Badari, Bhagàvan Narayana. Unlike the case of Buddha and Christ, no mortal eye had the good fortune of knowing what ultimately became of even the physical vesture worn by this messenger during his worldly sojourn. Certain it is that, when his followers thus lost sight of him, the disrobing by him took place, if one may use such an expression. The physical particles that made up the said vesture were constructed by its wearer for the time being out of *Esha Maya* atoms and particles were disintegrated by the mere act of his will; and that is why chroniclers have to admit that, whilst places of cremation or sepulchre are known to have existed in the case of Buddha, Christ, Ramanuja, and Madhvacharya, none is known or spoken of in the case of Sankara. It ought to be added that the belief, universal in the Hindu Community to the effect that the mother of the messenger was a widow who conceived immaculately, is the best proof of the fact that the vesture in question was an artificial production in the sense that it was wrought by the *Kriya Sakti*, a power inherent in every *Jivanmukta* and other liberated souls, and *a fortiori* so, in every adept of the very highest class to which the Messenger belonged. Such power of creating artificial bodies is, it is well-known, taught even to those who are undergoing training for the lowest of the four great Initiations, that of *Parivrajaka*, or, according to Buddhist nomenclature *Srothapatti*, at the hands of one or other of the members of the Hierarchy or under their direction.

Next, as regards the subtler vesture, the *Sukshma sarira* used by the messenger, that still exists for use by those who may come in succession to him as the representatives of the Hierarchy. The mystery connected with this will be none such to the intuitive student of the chapter entitled the "Mystery of Buddha" in

work of world-government as the immediate subordinates of Nārāyana. During His mission He went by the name of Sankara, literally the bliss-maker, coming however in subsequent times to be spoken of as Mahā Sankara, as H. P. Blavatsky with fitting veneration refers to him, or Ādi-Sankara. Like his predecessors Jināh and *Buddha*, *Sankara* also taught, it is certain, only orally, leaving it to the disciples to hand on His

---

Vol. III, The Secret Doctrine, pp. 376 to 385. Put in plain words, the vesture in question had been the creation during the course of ages by Buddha, and was made up of the purest *Esha Maya* atoms—atoms only—and is treasured up by the Hierarchy as an heirloom as it were for use by those great ones who have to appear on earth from time to time for the uplifting of humanity.

When the disrobing took place by putting away both the said vestures, the spirit that wore them returned to its original seat and once more shone as the Flame it has been since its advent on earth with Bhagavan who describes Himself in the Dharma Deepika thus:

Aham brahmàmsa sambhúthɔ brahmajyòtirmayò rishihi
Vishnòrlokahitàrtháya vàthòham badarivanam.

From that primeval time four fragments from the Divine Flame continue to bless the world, being spoken of as the Four Lords of the Flame by some, and as the Four Kumaras by others. Here may be cited the illuminative verse of the Maha Bharata which finds its proper place in our edition of the Gita in the chapter entitled "Nara-Narayana Dharma Gita," and which runs thus:

चतुर्धाहं विभक्तात्मा चरामिजगतो हितः ।
लोकानां धारणार्थाय विधानं विदधामि च ॥

New Gita—verse 5, page 9.

"For the purposes of the good of the world have I assumed the fourfold form. For the protection of the worlds do I declare the Law."

teachings to posterity in due course in such manner and form as the time and place called for. How much of those teachings have come down to us in their integrity it is idle to speculate upon. Nevertheless, there are circumstances pointing to the view that in Gaudapāda's Kārika on the Mandūkya Upanishad, we possess a genuine presentation of at least the kernel of those teachings which were the origin of what passes at the present day as Sankara's Adwaita creed. This view does not rest merely upon the intrinsic merits and the superb character of the work in question. The gloss of Ānandagiri, cited by the Editor in his present Foreword, may be taken as furnishing quite suggestive evidence in the matter. In that gloss Ānandagiri asks what made Sankara—not of course the Great messenger, but the commentator—to take upon Himself the task of commenting on and elucidating the Kārika. The implication in this singular query of Ānandagiri is what could be the very special reason which made Sankara to undertake the work, having regard to the fact that the Kārika not only did not belong to the high class of ancient sacred books to which His labours as a commentator were otherwise exclusively devoted, but also to its modernity; written as it was in his own lifetime by his Guru's Guru who flourished about the 7th century A.D. Ānandagiri's short explanation is that the Kārika was the outcome of the inspiration and grace proceeding from no less a source than Nārāyana Himself—*Nārāyana prasādalabdham.* Such testimony of Ānandagiri may be taken as resting upon information he possessed as an Occultist which he undoubtedly was, judging from many

a passage in his glosses. Be this as it may, there can be no doubt that it is the widespread abiding belief in the minds of the whole Hindu community to the effect expressed by Ānandagiri, as to the high inspiration underlying the postulates and conclusions in Gaudapāda's unique work, that accounts for its being regarded in the light of a Śruti or a revealed writing; for it must be remembered that the one recognised channel of all revelation, so far as this world is concerned, consists of course of the members of the Hierarchy acting under the guidance of their Head according to the exigencies of each age.

It may, no doubt, be argued that *Ānandagiri's* actual words do not warrant the supposition that the inspiration, which came to Goudapāda, was otherwise than *direct* from Nārāyana Himself, without any intermediary link as I have assumed. This argument, however, overlooks a very serious difficulty that presents itself in the way of accepting the argument as sound. It is scarcely necessary to say that the circumstances of the case, in question, were in no way such as could have led to so exceptional a procedure being adopted by the Bhagavan, of entering into a direct relation with Goudapāda. For, let us remember that the Lord is ever surrounded by the Hierarchs and innumerable subordinates capable of duly attending to the requirements of the specific matter under consideration, and of course matters of all kinds of infinitely greater importance. Now after all, what *Goudapāda* did in his kārika was but to present in a new garb teachings that had come down from the time when *Mahā Sankara* reproclaimed the doctrine of the transcendence and immanence of

Brahman, as I have already attempted to show a little above. *Goudapāda's* work possessed therefore nothing of that stupendous greatness which should have been considered worthy of engaging the attention of the Supreme Head of the Hierarchy, on whose shoulders rest overwhelming responsibilities every minute. This view is all the more probable, when one remembers that where any help by way of inspiration is needed by writers, scientists, artists and others whose productions are likely to be of real service to the world, such help is always forthcoming from one or other of the members of the Hierarchy, or some competent subordinate of theirs, without the least necessity for resorting to the supreme Head. It is almost certain that such inspiration as *Goudapāda* received was from the *Kumāra*, whose teaching he was about to present to the world afresh. The ascription of such inspiration to *Nārāyana* instead of to the particular *Kumāra* is, if one may say so, but the official way of expressing it. As in mundane matters what proceeds from any section of constituted public authority goes out in the name of the sovereign, so also what any member of the Heirarchy sends forth in the discharge of any of his exalted functions is sent forth in the name of Lord Nārāyana, the spiritual Sovereign. Nor must it be forgotten that the knowledge of the latter of everything taking place in His world is so divinely comprehensive as to include within the ken of His consciousness the tiniest event imaginable occurring therein.

Consequently, the inspiration which emanated from the Kumāra not having been interdicted and withdrawn

by the Lord, became virtually His own, and Ānandagiri's language in relation to it cannot but be regarded as quite appropriate and justifiable.

Nay more, Ānandagiri as an occultist conversant with the constitution of the Hierarchy and its working could not have employed language other than what he introduced in the gloss viz "*Nārāyanaprasādalabdham*" consistently with the relation in which the subordinate members of the Hierarchy stood to their Great-Head.

Germane to what I have been considering in the last few paragraphs, is that singular phenomenon of the comparitively early and complete disappearance of Buddhism from the place of its birth. The explanation is not far to seek. Now Buddha selected India as the place to begin his work for the very intelligible reason that only there he could at the time find egos advanced enough to gather round him as disciples, and become fit vehicles for the propagation of his teachings in the capacity of missionaries among the people for whom these teachings were intended. When such a band of workers had been created, and in course of time had been drafted to the scene of their future labours, the religion they had charge of could not and did not maintain itself in what was till then but its temporary abode; the conditions therein for such further existence being most adverse.(1) For, let it be remembered, that at this time India had become altogether Aryan for most practical purposes,

(1) *Note.*—Christianity furnishes another striking instance of a great world religion departing from where it arose, never as it were to return there. Does this point to some underlying secret which rules the procedure of the founders of such religions?

owing to its original inhabitants having completely succumbed to the absorbing influence exercised by the immigrants from Central Asia, who had from time to time settled down in, and taken possession of, all the best portions of the country. The intermingling between the older population and the new-comers was so great as to make the two taken together quite homogeneous in spirit, manners and customs, though of an adulterated Aryan kind. To this immense population guided and controlled by the Revelation in the shape of their Veda, full of chants about Brahman, Gods higher and lower, worlds good, bad and indifferent, forming places of pilgrimage for the reincarnating ego who had to be chastened by innumerable sacraments, and by the performance of sacrifices and rites, the comparatively empty creed of Buddha involving to all appearance even the denial of a Self surviving the body was hopelessly repugnant. It was a creed, whose metaphysics, in the words of H. P. Blavatsky, a most profound student of them, "stripped, in their exoteric garb, of every soul-vivifying hope, transcendental aspiration and Symbol, appear in their cold wisdom like crytalline icicles, the skeletons of the primeval truths of esoteric philosophy" (Secret Doctrine 1st Ed. Vol.3 p.377). Such a creed had not the least chance of finding followers and converts on any large scale in the land of its birth, and obtaining a permanent footing there. There was therefore nothing left for it but to disappear as it did.

I now return to a consideration of the verses of *Gobhila* dealing with the Darsanas under the second and third of the main heads.

Proceeding to deal with *Ātma Darsana*, *Gobhila* points out that this system involves and depends upon the recognition of the different *aspects* of cognition, *gnana*. Next, he observes, that the Atma which is the fundamental theme here is that which is variously spoken of as (1) *jīva* the embodied; (2) *Ātma* the Self; and (3) *Paramātma* the Supreme Self. He goes on to say that it is the one "Self" which bears these three names, and which is the ensouling principle of the six elements *viz.*, Earth, Water, Fire, Air, Ether (Akāsa), and mind, together with the respective rulers of these elements, eulogised in the different Vedas. It is that self same Ātma which manifests itself in six ways. This number is the result of that manifestation taking place along the two paths of *Pravritti*, forthgoing, and *Nivrtti*, return. Hence *gnanis*, aspirants following the path of knowledge, *Bhaktas* aspirants following the path of devotion, and the *Karmathas*, aspirants following the path of action, these three go to make up the six classes of aspirants in relation to the two paths trodden by them. And many are the faiths and creeds which serve the purposes of this numerous body of aspirants according to their needs and circumstances.

Finally *Gobhila* takes up *Suddha Darsana* for explanation and deals exhaustively with it. He speaks of it as Divine in character, capable of producing every blessing; the fountain head of all other systems worthy of study by all; the source of universal knowledge, and the true guide to right conduct throughout the various stages of the whole course of human evolution. This eulogy is concluded with the observation that the Gītā

verse beginning with the word '*Rāja Vidya*' sums up the merits of the system. *Gobhila* takes care to add that the practice of yoga is a *sine-qua-non* for the attainment of that highest end of man, *Purushārtha*, expounded in the Sruti, Scriptures and in the Ithihāsa—the Mahābārata.

He maintains that it is from these authorities alone that the correct knowledge of the present *Darsana* can be gathered; and not from the *Purānas* whose authors were different from the *Vyāsa*, the compiler of the *Mahābhārata*; thus exposing the utterly mistaken popular belief on the point.

After a general introduction as aforesaid, *Gobhila* proceeds to discuss many details connected with the *Darsana*, and in doing so makes his observations under the following heads.

1. The eight Atmic qualities, namely absence of jealousy etc.

2. Knowledge essential to aspirants undergoing the discipline prescribed by this system; a clear understanding of the nature of One's different Kōsas, vehicles or bodies being an indispensable part of it.

3. Description of the Kōsas.

4. The four fold division of each Kōsa, the course of life appropriate to each and the Vedas bearing respectively thereon.

5. The Atmic aspect of Brahman to be meditated on and worshipped in relation to the respective Kōsas.

6. The powers which such worship secures to the devotee.

7. The material elements that compose the Kōsas.

8. The four periods of life, infancy, middle and old ages and the period for yōga.

9. The three modes of perception of the Self in relation to material elements, (*Mūlaprakriti*) etc.

10. Names, etc., of the most important among such elements.

11. Realising Brahman in the light of such of Its symbols, as the Pranava, Gāyatri etc.

12. The necessity for the synthetical study of the Scriptural teachings bearing on the various ways of meditation and worship of Brahman.

13. The highest purushārtha according to Suddha Darsana.

14. The daily and other observances and practices of the *Suddhas*.

15. The work at the different evolutionary stages.

16. The final *Secret of Suddha Darsana.*

It is needless to say that *Gobhila's* suggestions and conclusions under almost every one of the above heads will be found not only illuminating from the theoretical point of view but also of practical help to those who could assimilate them.

The editor next quotes from the *Sanatkumāra Kārika* 62 verses explaining in detail the whole of *Mundakōpanishad* considered by the followers of *Suddha Darsana* as the one most worthy of study by them. The

derivation of the name of the upanishad and the greatness of the scripture are explained thus :—

" मुडिःशुध्यर्थको दृष्टः शोधनान्मुण्डकश्रुतिः ।
अथर्वराजविद्येयं हंसभोग्या महार्थदा ॥ "

As this verse implies, it is a Scripture which so analyses the question of the Self and its relation to its vestures as to enable the student to obtain perfect knowledge of the nature of both and of the highest *purushārtha.* Space forbids any attempt at reference even to the substance of the large number of verses quoted by the editor in explanation of the said upanishad.

A few words however cannot be avoided with reference to a very important passage, which the editor has unearthed from *Sankara's* commentary on the Upanishad, and which runs as follows:—
" स एवं प्रेततिर्यङ्मनुष्यादियोनिष्वाजवं जवीभावमापन्नः कदाचिदनेक जन्मसु शुद्धधर्मसाश्रितानिमित्तेन केन चित्परमकारुणिकेन दर्शितयोगमार्गः "

The substance of the passage is that, as the result of actions done in a man's many former births, in case those actions are prompted by or are in accordance with the teachings of *Suddha Dharma*, such a man comes to attract the attention of some Master of Compassion belonging to or connected with the Hierarchy, and gets instructed by the "Great One" in the science of Yōga, the practice of which with the leading of the required life enables him to reach the highest goal. Apart from the whole trend of the context, the use of such expressions as '*Kēnachit Parama Kārunikēna Darsita Yogamārgaha*' irresistibly points to the view that

Sankara was not referring to a mere casual helper of men moved to pity at the sight of a fellowbeing tossed about in the whirlpool of successive rebirths, but to one of those Masters of Compassion who are the guides appointed for the purpose by Him—Narayana who is the one upholder of Suddha Dharma, ceaselessly engaged in Tapas in Sambalā in Badarivana, the holiest spot on earth; the One Initiator whose sacrifice for mankind is described in matchless words by H. P. Blavatsky thus:

"Sitting at the threshold of *Light* he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know aye, neither on this earth, nor in its Heaven? Because the lonely, sorefooted pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few elect may profit by the *Great Sacrifice.*"

(Vide Secret Doctrine 1st volume 229.)

Before concluding, a word is due with reference to the attempted depreciation of the Editor's work by

handful of narrow-minded opponents. It comes in the form of a pamphlet purporting to be a defence of orthodoxy in the matter. Prompted, however, purely by personal animosity, the *soidisant* critics make no endeavour whatever to offer any real criticism regarding the contents of the present volume or those which preceded it. They only indulge in vile abuse, coarse jests, and vilification put into the mouth of two imaginary speakers taking part in this diatribe which has thus to be dismissed without notice.

Turning on the other hand to the friendly helpers of the work, I join the Editor in conveying the obligation he and myself are under to them. Sree-la-Sree Ambalavana Desikar Avl., the present head of the well-known and wealthy religious foundation at Tiruvaduthorai in the Tanjore district is the foremost of them. Though many of his predecessors were noted as patrons of learning and art, yet none of them enjoyed greater fame as such than this most cultured, high-minded and versatile successor of theirs, whose discriminating generosity has made him beloved by Pandits and scholars among all classes in Southern India. His appreciation of the Editor's work, it is scarcely necessary to say, has been the result of the most careful examination and special study made on several occasions, and thus affords ground for genuine satisfaction. Next we owe a debt of gratitude to the Hon'ble Muthuramalinga Sethupathi Avl., Rajah of Ramnad, whose munificence towards our undertaking has made it easy for us to issue this *Dharma Deepika* without further delay. Our most sincere thanks are also due to another equally liberal donor who wishes however

to remain unknown. Lastly, it is my pleasant duty to acknowledge, with cordial thanks, the receipt on the 6th instant, through my old friend R. Ananthakrishna Sastrigal, the able joint Editor of the Baroda Sanskrit series, of a most handsome donation from His Highness Sri Maharaja Sir Sivaji Rao Bahadur, G.C. S.I., Geikwar of Baroda, with the direction to forward a dozen copies of each of our publications to His Highness's Central library. This was in addition to a similar number of copies of Pranava Vada which had been already ordered and sent to his Highness's Minister for Education. This gracious and exceptional favour from such a patron of learning of every description, as also the encouragement held out to us by His Highness Sri. Sir Krishna Raja Wodeyar Bahadur, G. C. S. I., Maharaja of Mysore in ordering twenty-five copies of Pranava Vada to be supplied to the Director of Public Instruction of the State cannot but be a great incentive to the carrying out of our wish to publish as soon as practicable the four Gitas referred to in a former foreword namely Ārsha, Brahma, Śruti and Suddha Gitas. May the benediction of *Bhagavān Nārāyana* and the *Maharishis* who are the Hierarchs ever rest upon these noble supporters of the universal cause of disseminating the knowledge of *Suddha Dharma* so essential for the well being of the world at this critical juncture in its affairs.

BEACH HOUSE
MYLAPORE, MADRAS.
10—6—17.

S. SUBRAHMANIAM.

TRANSLATION OF THE PREFACE OF

PANDIT K. T. SRINIVASACHARIAR

BY

T. B. RAJAGOPALA IYENGAR, B.A., (HON.)

WORTHY MEMBERS OF THE SUDDHA DHARMA MANDALAM,

In the deep penance groves of Badari Kanda, lying toward the north of the Himalayas, is the seat of the sacred organisation called Suddha Dharma Mandalam, over which its divine founder, Narayana, still presides, waited upon by Yoga Devi, the Executrix of His Will and Nara, His Secretary or Deputy in Action. Here live the great sages, Narada and others, each with his eighteen followers, and the Lords of the Seven worlds. Badarivana is a district of five well known villages—Sambala, Sankhala, 'Pamala, Kalapa and Brahmala. In each of these villages rule eight spiritual administrators,—the King, the Giver of Sacramants relating to second birth, the Professor of Vidyas or arts, the librarian, the physician, the astrologer, the master-craftsman and the instructor of YogaBrahmavidya or the Yogic Art of Brahman. A feature of this region is the sacred lake,

Kusumakara five yojanas long and half a yojana across, containing seven crore holywaters, the resort of all the holy host of Devarshis and Siddhas; and, on the lotus which rocks on this broad water, stands Yoga Devi, radiant and powerful, Brahman manifest, that on all Maharshis and Hierarchs like Hamsa yogi, sheds the ineffable manna of favouring glances out of eyes filled with divine compassion.

Seated under the Siddhavata (Sacred banyan) tree on the banks of this lake, is Hamsa Yogi, who still to the expounding of the subtleties of Dharma devotes his entire day, the mornings being given to the officers of the villages, the middays to the Hierarchs occupying special Seats and the evenings to aspirants and adepts in feminine shape; in the same manner, he instructs all aspirants throughout the night teaching the secret significance of the six karmas, in the earlier part of the night, the meaning and purpose of all Prayogas or magical rites in the middle watches, and, in the Brahmic period before dawn, the secret of Brahmavidya or the art of realising Brahman. We have already indicated in our foreword to Yoga Deepika that Hamsa is a particular Hierarchic office or seat. Further detail on this subject is available in the following words of Angirasa Tānkacharya, in Sanatanatharma Deepika :—

The post of Hamsa is, in this Kaliyuga, occupied by seven Purushas or officers. They are engaged in fostering their several Bijas or mystic syllables—Bijas which save from rebirth, which devolp in five ways, which purified by Sanyasa and Thyaga (Renunciation and Surrender) become sources of higher endeavour,

and finally, which call up the powers of Atman or Self. Crossing the lower Path by their own Maya, the blessed Hamsas strive to ascend to the Higher path and worship in yogic meditation the Supreme Sakti of Brahman; they then obtain the higher and pure vesture composed of paramānu or the Higher and Pure Atom and become perfected and pure. In every age, these highsouled men of auspicious form and perfected powers, learned in the inner significance of all Dhārmas and expounding all arts and Truths, trained in Rajavidya or the Royal Science, and devoted to the meditation of Brahman—these Hamsas who are the denizens of the Akasic plane, bent on the realisation of the most High, appear on this Earth as different beings according to the call of different ages, shouldering the lofty mission of the teaching of Truth. They are thus the great teachers of Arts and Knowledge. Neither Karma *is* Activity nor the high method of Knowledge nor yoga nor meditation is prescribed for them; their great means for ascending Higher is the study and instruction of Arts and Learning. This is their great calling. Kumara, Narada and others, noble workers for the common good and Lords of the worlds, and spiritual officers like Kasyapa, come at the behest of Narayana, in their own turns to fill the post of Hamsa." On Hamsa Yogi thus endowed with various divine excellences, the sages of the Jambu penance groves waited, when the Kali Age was ushering in, to learn the nature of the eternal Dharma or Law which is at the root of everything and teaches man to distinguish between what in the new era is observable and what is no longer binding and useful.

The Genisis of the Sanatana Dharma Deepika.

Hamsa Yogi then gave them this Sanatana Dharma Deepika also known as the Anushtana Chandrika or the Light on the Suddha practices and doctrine, the repertory of the talks between the Divine Narayana and other great Hierarchs of either sex, a book in four parts, dealing fully with the subtler significance of all Laws. The Sanatana Dharma Deepika has the four requisite qualities of a Suddha text: it is also called the Anushtana Chandrika or the luminous Code of Suddha observances and has been prized by the great men of old as the classic text of the Suddha creed. The Sudda doctrine is that Sanatana Dharma, or the eternal Law, which is the life of all activity in cyclic existence, is revealed, according to the requirements of each age, by Nara and Narayana who to save and foster it appear in this wide world from time to time together with their Siddha followers, male and female. In the eleventh chapter of the Seventh Book of Sri Bhagavatam we have the following colloquy between Yudhistira and Narada:

Yudhistira:—Reverend Sage, I desire to know what man's great Dharma or duty is, which is consistent with the ordinances of castes and Asramas or stages. You are the honoured Son of Brahma that stands on high and of all His sons the best beloved, because of your penances, Yoga and meditation. Among Brahmanas, worshippers of Narayana and knowers of the secret Law, there is none that has equally with you the gifts of sympathy, proficiency and patience or calmness.

Narada:—Bowing unto the lord, Narayana, the unborn, who is the source of righteousness in the

world, I shall tell you the eternal Law that His lips have enunciated. Oh king, Hari, who is all the Vedas and the Smritis or Recollections of those who have realised Him—these are the sources of the Eternal Law, by means of which the Self is realised. Born in the world as the child of Dākshayani (Brahman's Potency), He strives through penances in Badari Vana, for the welfare of all the world. Truth, compassion, austerity; purity, endurance, discipline, calmness and control, abstaining from doing harm to any body in thought, word and act, chastity, renunciation, study, uprightness, contentment, equability, service, the steady weaning of worldliness, the aspiration to transcend rebirths, the habit of silence and introspection; the giving of food and other offerings appropriate to the natures of the recipients and the deep feeling of sameness with them; filling one's hearing, talk and memory with the lore of Him who is the goal of the great; Service, Sacrifice, Submission, Servitude, affection and finally the rendering up of one's-self in homage——these, Oh son of Pandu, are the thirty articles of the grand eternal Law of man by which the Supreme Self is propitiated." In this manner, throughout the seventh chapter, run the description and the interpretation of the inner significance of the Eternal Law, the Laws that govern the castes and the stages and also other Laws for the seekers of liberation.

From the above it is clear that all Laws spring from the Eternal Law and that Narayana and Nara of the Badari country, are their propogators. Thus speaks the fourth chapter of the eleventh book of the Bhagavatam:—

" Narayana, known also as Nara, tranquil and great, the child of Dākshayani (Brahman's potency) and Dharma (Brahman manifest), has defined Inaction and indicated the nature of yoga. At his feet still prostate great sages". In the first book of the same work where the twenty-one avatars or incarnations are described, occurs the following passage: " Preparatory to the revelation of the fourth stage of the Law, the sages Narayana and Nara, with tranquil minds, performed the severest penances"—from which it is to be gathered that the cause of the Law occasioned the coming as avatars, of Nara and Narayana. To the same effect speaks the Mahabarata: "Know that these two sages, filling the earth and sky with light, radiant and handsome, transcendant, strong, distinguished by their penances and powerful ; know that these two who are, moreover, but two aspects of the same entity, are Nara and Narayana who in all worlds have their seats and by their action bring them happiness. These, to whom all worship is due, in whom Brahmasakti, called Lakshmi, shines,—these primeval sages of great radiance, with the halo of matted hair about their heads, always appear together among men. The Vedas sing of Narayana; to Him are all sacrifices and all penances, due ; in Him is Salvation. He is both Truth and faith ; the Law that redeems man from rebirth aims towards Him. The Law of Forthgoing is also His. Fame, Sri or prosperity, Lakshmi or radiance and other divine graces and powers are also His". Statements like the above are conclusive in proving that it is only Narayana, accompanied by Nara, that appears in the worlds from time to time and preaches to all the Gospel of this Eternal Law. Ghobhila,

again, indites his opinions in the same strain, as follows: " Nara and Narayana, the two gods adored by all deities, possess the power of assuming any forms they choose and appear amidst men in form and vesture agreeing with the times of their incarnations in this world. They come as Rishis or sages of great beauty ; they have their place in every loka or world ; learned in every religious doctrine and devoted ever to the realisation of their Self, by meditation etc., they remain the great universal teachers whom all Siddhas salute, and the Lords of the Everlasting Law. They are the twin aspects or manifestations of the One, the Highest Purusha, unique, higher than Prakriti or the Not-Self, who into all things of the world enters equally. His Dharma or law is Vijathiya, *i. e.*, the unique ; it is indeed the Eternal Law. The Law which springs from Tatva or Truth is known as the eternal. Oh ! ye Yogins, the Everlasting Law is revealed to the world in the ripe time of unification and harmony, the blissful period vitalised by yoga and distinguished by wholesome striving. Thus spoke the Lord to the wise Narada". Therefore, we infer that the Eternal Law will go forth only when the ordained Brahmic time of fulfilment draws near, an age brimming with the Brahmic qualities of desireless Action, control of the Gunas and flawlessness. Also, it is clear from many sacred books that the united entity, Nara-Narayana, is the divine preacher of the Eternal Law, the source of all other Laws. That this Nara-Narayana is the propogator of the Eternal Law, which is the subject of exposition in this sacred book and that only those who embrace this

Law proclaimed by the Lord are the Suddhas or the Pure —these are among the primary tenets of Suddha Darsana or Religion.

Darsanas.

Now, what is a 'Darsana '? It is defined as follows. Etymologically it means the thing by means of which all is known and hence a Darsana is a system of philosophy applicable to the realisation of the Being, which is the proper subject for man's study. There are many Darsanas in this wide world, each claiming its own flock of followers. But all these share the characteristics of either of two fundamental systems—the Atma Darsana or the system of the Self and the Anatma Darsana or the system of the Not-Self, the influence of the former being responsible for the progressive element in any religion and that of the latter for the decay and instability of the same. The Atma Darsana treads on the path of Renunciation, and has its proper work in expounding the nature and the methods of the realisation, of the Supreme Self, which is imminent everywhere and is the cause of all; the other is towards Forthgoing turned and treats of the nature and the realisation, of Prakriti, the Not-Self.

Uniting the precepts of both these systems, the source and life of both, is the unique Suddha system of philosophy, the Brahmic Darsana. The five Purusharthas or the great human ends, in this system, are to be found in order in the following quotation from Mundako-panishad.

"Wisdom should find the subtle, pervading Self in the heart which is interpenetrated by the fivefold breath of life; the heart of man, which is pervaded by the senses, in which when it is pure, the self is seen in His splendour.

"The aspirant of purified mind realises whatever worlds he aims at and whatever wishes he wants to satisfy. Therefore one who aspires for spiritual powers and graces should adore the man who has realised his Self.

"For he alone knows Brahman, the Highest source in which the universes shine in purity. Seekers of liberation, worshipping this Knower of the Self, rid themselves of the seeds of Rebirth (Sukra).

"One who thinks of many things and contracts an attachment for them is born again with cravings for them amidst opportunities for the gratification of those dispositions. On the other hand, for the man possessing self-knowledge, who, in the pursuit of that knowledge, has seen the fulfilment of all desires, every longing ceases to be, in this birth itself.

"Neither through vedic study nor vedic scholarship, nor discussions on that subject is the Self attainable; for only to the elect whom the Self has chosen does He reveal Himself.

"Not to him who has not the strength of spiritual introspection, not through want of Attention nor by penances unaccompanied by renunciation, is the Self attainable; but the Self enters the Brahmic seat of the aspirant (the elect), who strives girt with the strength of introspection, with earnest care and by penances inspired by renunciation.

"The sages who have realised Him gain contentment from that knowledge; all their wishes fulfilled, they become tranquil and devoid of passion; they perceive everywhere the Supreme Omnipresent Self and in absorption with the Object they seek, enter into the Universal.

"The self controlled, to whom the Right Knowledge of vedic teachings has taught their Goal and whose natures the practice of Renunciation has refined, enter the worlds of Brahman as Immortals, after casting off their material vesture, and are liberated and redeemed.

"The elements that compose the material body dismember and go back to their sources; the fifteen senses return to their several Lords; the activities of the Liberation-seeker and the Self, manifest in Vijnana-kosa—the Vehicle of the Intellect, merge united into the Highest, the Everlasting Brahman.

"Like rivers that roll to the Ocean and in it lose all distinctive characteristics, the holder of Right Knowledge leaves, at the end of his pilgrimage, both name and form, behind him and reaches the glorious, the Highest Purusha. •

"Thus he who has realised Brahman becomes Brahman; among his descendants will appear none without aspirations for Brahmic knowledge. He transcends sorrows and delusions; he breaks asunder the knots of the heart and is liberated."

Gobhila says:—"All systems of religion and philosophy discourse on three subjects—the Supreme Brahman, the Atman or the self and Prakriti or the Not-Self.

These three, it has been said, constitute the themes of all systems and creeds. Oh ye, great yogins, in the four Samsaras or states of existence known as Gnana, Iccha, Kriya and Yoga, *viz.*, the Anatma Darsana or the System of the Not-Self, the Atma Darsana or the system of the Self and—the third, the fountainhead of every system of faith and the means of all prosperity and progress, the Brahmic Suddha System or the Yoga Darsana. All other systems are comprehended in these three. The Suddha Darsana is the very life of all other systems."

Prākrita systems or the systems of the Not-Self, are those which the Atheists embrace and set forth with enthusiasm. They are called Nasthikas or Atheists who do not accept a Highest Source, the methods, imperceptible to the senses, of realising It and also an all-seeing, eternal Self, the Lord of all. Atheists are of the following classes—the Charvakas, the Madhyamikas, the Yogacharas, the Southranthikas, the Vaibhashikas and the Digambaras. Now follows a long extract from Gobhila, discussing these schools of thought :—

Prakrita Darsana

Prākrita Darsana or the religion of the Atheists, embraced by many, has six sub-divisions. These are the following :—

Lokayathikadarsana.

Life in every individual is the product of the natural union of four or five of the great material elements : it

ceases to be as soon as they break up. To the Charvakas whose only authority is the tangible evidence of the senses, Heaven and Hell are happiness and sorrow respectively. They recognise but two Purusharthas or human aims—Artha and Kama. The body pulsing with life is called the Self; they know of no disembodied Self. Liberation according to the Lokāyathikas is loss of life, the inevitable lot of every one that dies. Nasthikas name this system Lokāyathika, for, they hold that it comprises all that is universally acceptable, pleasurable, and desired, in this world.

Buddha-Madyamika-Darsana.

I shall now give the excellent tenets of the Lord, Buddha Deva. Inspired and commanded by Nara and Narayana, the divine Buddha, say the wise, by knowers of Sacred lore, is born again and again in the world for the uplifting of the Charvakas. Such was the great Buddha who by means of four disciples of his, Madhyamika and others, taught the Charvakas, the excellent science leading to the Knowledge of Truth. Of the four schools inaugurated by these disciples, the best is that of the Madhyamikas, consisting of eleven sects headed by different teachers and following the doctrines of the best preceptors. Their system contains the following great doctrine of Buddha. There is no existence nor a separate non-existence. But they accept a Sūnyatatva or the Principle of Naught, in which are comprised existence and non-existence. Man is in bondage so long as to him there are an object to be proved, the proof, and the seeker of the proof. They believe that liberation comes

to him who understanding the nature of this Naught realises It as the Zero. In all these systems bondage and liberation have the same meanings; bondage is dependence and liberation is independence and freedom.

Buddha Yogāchara Darsana.

Another disciple of Buddha, Ye Sages, is Yogāchara whose doctrines I shall now state briefly. The system of Yogāchara says that knowledge is varied in nature—there is knowledge which is indefinite or permanent, there is knowledge which is definite or momentary and also, there is knowledge which is self-existent or true. To accept that knowledge is permanent marks the man in bondage, while belief in its mutability is the sign of the liberated. To the latter, the dawn of pure knowledge ushers in supreme happiness. Followers of this school are called Yogācharas, because of their linking the two previous systems by a common first Principle. Men who abandon the conception of the mutability of knowledge, and take refuge in the fullness of the Zero, become liberated; this is their highest Achievement.

Buddha Southrāntika Darsana.

Hear, Oh ye best of sages; I shall now summarise the system of Southrāntika, a third disciple of Buddha. He holds as the regret of inference that this world of moving and fixed things is an aggregate of particles. The Truth about the world is its variability. There is no eternal Atman, transcending the universe. To attach permanence to the changing worlds argues bondage, while to regard them as momentary and impermanent is

the way to liberation. The element or Tatva which pervades everything is called the Sutra or Thread. Southrāntikas are aspirants who have attained to the final knowledge of this thread.

Buddha Vaibhashika Darsana.

Vāibhāshika, son of Gaya, is the fourth of these disciples of Buddha. His system, briefly, is as follows: They are the Vaibhashikas, the best among Buddhists, who question the validity of the three preceding systems and treat their description of the object of inference as Vibhāsha or wrong talk The difference between this system and that of Southrāntika is that the former denies the authority of inference.

Now all these followers of Buddha who accept a Tatva or first principle of existence taught the Charvakas, the extreme Atheists, the doctrine of the Naught etc. Buddhists are known as the middling Atheists.

Digambara-Darsana.

Oh sages, I now proceed to give a short account of the sixth Atheistic system, the cult of the Digambaras. Jina was the divine Lord who had conquered desire and other passions, who was all-wise and adored by the world, the declarer of Truth and the Arhat (the worshipful). His followers are the Jains, also called Digambaras, among the highest of Atheists, intent on the well-being of all. The Jain teachers appear in the world from time to time for the salvation of the fallen among Atheists, who are lost to all distinctions of sin and virtue. The Jain doctrine is set forth by great men of the past thus:—The world consists of animate and inanimate

things and knows no God: it has only the six categories. Life is said to be of three kinds and according to some, of four kinds; correspondingly, activity which achieves the great human ends is also quadruple. Through the interaction of cause and effect, manyness is seen in the world (*e. g.*) eternity and transience, existence and non-existence, separateness and non-separateness. The body is cast in agreement with the nature of one's Karma. The Self exists only in union with the body, accepting its measure as His own. Samsara or cyclic existence is beginningless and the Self is eternal. By activity, obeying cyclic life and controlled by knowledge and by knowledge that in action expresses itself, man casts off the gross body, secures redemption, enters upon the upward path and by the grace of his preceptors rises to the Highest. Such is the Jain religion, ancient and outside the pale of the Vedas. The divine Jina lived about the two hundreth Sankalpa.

The above are the six Atheistic systems and, in point of merit, they stand in the order given above. Charvaka, Oh ye sages, the first mentioned Atheist is verily compassionate; for by appealing to what the senses directly perceive, he virtually accepts the doctrine of the Self, which is the revealer of one's own nature. The four Buddhists and lastly, Jina, developed the beneficent doctrine of the Self to suit the circumstances of the different times. The Suddhas

NOTE :—A sankalpa, according to Suddha Dharma Mandalam is a period of twenty-four years. Time, here, is measured by Sankalpas, the present time being the five hundred and first Sankalpa.

should ever hold these great teachers in high regard. For, the best expression of a religion that recognises Prakriti or matter only leaving out Brahman and the Self would be found in the doctrines they have propounded. How could it be viewed otherwise by the Suddhas who have accepted it as true, pure and sacred? likewise also, by reason of the doctrine of the Non-being (Abhava) of Brahman. This is no other than Matter evolving out of Akshara or Brahman as the Indestructible Root of manifestation.

Atma Darsana.

I shall now speak of the Atma Darsana or the system of Not-Self, a system based on facts of inward cognition. It is looked at in six ways. The earth, water, fire, air, the ether and and the mind are the forms of the Jiva or the embodied Ego, the lower Self, and the Supreme Self. Earth and the rest and their ruling deities sung of in the Vedas are only these three. These three manifest themselves in two ways on the paths of Forthgoing and Returning; hence the view that the nature of the Self is sixfold. The Suddhas, foremost among the wise, that embrace this religion, zealously engage in activity and aspire for the High Seat of the Purusha, are spoken of by the Srutis as the followers of the highest doctrine of the Self. Striver, through knowledge, devotees and strivers through action—these as treading the two paths of Forthgoing and Returning, fall into six groups. The system of the Self provides for all these, according to the special requirement of each. ~~The illumined Suddhas who have~~

Suddha Darsana.

Now shall I describe the Suddha Darsana or the system of the Suddhas, possessing universality, beneficient, fourfold in point of practice, congruous, with Yōga in its womb and eternal: a prosperous system, which is the source of bliss to the aspirant in the successive stages and which is devoted to the worship of Brahman as the Pure, as the Attributeful, as invested with the six Potencies, as the Effulgence in Brahmarandra *chandabhānukam*, as reflected in mystic syllables and as the Object hymned in all chants, promoting upward vision, bestowing all human ends, the highest, knowable through Sruti and Ithihāsa, and not through the words of Paurānikas. The Vyasas who compiled the Purānas are different from the Vyasa, the author of the Māhābhārata. The Vyasas who wrote the Purānas, intent on promoting the well-being of all, have introduced into their books quotations from Revealed writings, the Srutis and the Ithihāsas, for the sanctity of their own works. In this way do the Suddhas, seekers of liberation well versed in the teachings of the Srutis and Itihāsas, distinguish between the authors of the Purānas, and the author of the Mahābhārata. Thus it is seen that the religion of the Suddhas is knowable through the Srutis and Ithihāsas, the perfect and divine system bringing good to man, the source of all, universal and securing ordered endeavour in cyclic life; the King among systems, the secret of secrets, the purest and best, directly realisable, a system begotten in righteousness, yielding indestructible fruit and pleasant to follow.

The eight qualities of the self.

Tolerance, compassion, tranquility, unattachedness, purity, open-mindedness, tirelessness and the wishing the well-being of all—these are the eight higher inner characteristics that develop and shine forth in the aspirant at each stage of his progress only through the purification and refining of his Tatvas or material elements.

The discipline of the Suddhas.

Aspirants first acquaint themselves with the nature of the five sheaths and the disposition of the material elements in them. To cleanse these elements, they resort to penances. Penance purifies the elements ; out of this purification comes the knowledge of the sheaths, and in such actual knowledge of the sheaths lies the means of attaining to the Highest State. The conscious functioning in the sheaths has been expounded by *Tittiri* the Suddha.

The Sheaths.

In this, our body, there are the five sheaths which form the ways to the High, and in all of which the Supreme Self resides manifesting Itself diversely. The sheaths are—Annamaya or the Food-formed, Prāna or the vital, Manōmaya or the lower mental, vignāna or the sheath of Intellection, and Ānandamaya or the Blissful. Some sages state the sheaths are five, others speak of six and still others, of seven. These sheaths are conditions naturally evolving under the influence of the

aspect of the Divine as Time. The sheaths are spoken of as the paths to Sameepya or proximity to Brahman.

Functionings in the Sheaths.

Action, devotion, knowledge and the synthetic aspect of the three called yōga are the four Feet that help in functioning in the sheaths, and agreeing with the auspicious movement of these feet having six digits, come powers and graces to the aspirant functioning in the Sheaths.

Dharma or the Rule of Life in relation to the functionings.

The variations of the Rule of Life accord with the nature of the movement of each foot. The Law which is the source of happiness is eternal and only one. It is the synthesis and it comprehends Action, Devotion and Knowledge. Hence the Law is said to possess four feet—the foot of Action, the foot of Devotion, the foot of Knowledge and last, the foot of yōga which is the summation of the other three. So have *Nārada* and others who are the knowers of the *Suddha Dharṃa* declared with loving regard.

The Classification of the Vedas.

The Vedas, by virtue of both substance and teaching fall into fourgroups. The first is Gnana Veda or Rig Veda; Sama Veda comes next and Yajur Veda is the last. Corresponding to the fourth foot is Atharva Veda, also called Yōga Veda, the Supreme among all the Vedas. Ye Sages, in these Vedas that have flowed

from the lips of Brahmā and in their secret teachings, are to be found all Laws governing endeavour in the different stages of evolution. The Yajur Veda deals with rules concerning Action, the Sama with those that bear on Devotion, the Riks deal with those concerning knowledge; and the Atharva Veda, which is the king and life of all the vedas, discourses on the excellent Yōga the source of harmony and tranquility, and leads to the attainment of the Supreme.

The Sheaths and the Object of Worship in them.

Hear now, Ye Sages, how the Supreme Brahman reveals itself to men, as through Suddha yōga they strive in the several Sheaths. In the first, the Food-formed, which is known as the gateway tower (1) to the cave or the sanctuary, is Brahman the Self, known as the Imperishable. All the elements shine in this sheath. Purified, refined and perfected by Yōga, in this sheath, these elements help towards the higher births etc., whilst so long as they continue unpurified through attachment to materialistic life, these imperfect elements lead to births etc. of the inferior kind. In both the aspects of the life in this sheath—one turned towards the Self, the other confined to matter—there are four feet possessing six movements. The Vital Sheath comes next wherein the eternal Brahman shines as the life principle manifest in the activities of the vital airs. The

---

(1) *Note.*—In treatises on *Sthapatya Veda* or architectural science, the entrance tower of the temple is explained to represent the *Stula-Sarira* (dense body) of the diety to whom the temple is dedicated.

third is the Lower mental sheath in which Brahman as the self is realisable through Meditation. In the fourth vesture, that of Intellection, the eternal Brahman shines as the supreme Self, the pure and uninterrupted Pervader. The fifth vesture is the Brahmic, full of pure bliss, wherein the eternal Brahman withdrawn from all else shines forth under the name of Purusha; while That which is beyond, the Root of all, the Eternal, is Timeless, unknowable by scripture, and Higher than the highest. Such are the different aspects of Brahman to be adored in the respective Sheaths.

Results of worship in the different Sheaths.

The fruits that worshippers of the all-ensouling Brahman gather are thus described. Yōgins who meditate on the Imperishable with tranquil mind secure bodies perfect and beautiful, overcome decay and death, become self-controlled and prosperous; they aim at the supreme attainment, and by power of suddha yōga are happy and healthy. Adorers of Brahman as the vital principle striving by the method of Pranayama (1) recollect former births and acquire concomitant Powers. Suddhas who are devoted to the worship of the Self by Dhyana yōga or the method of meditation, who conceive the Highest Brahman in any form they like and worship It in association with the attributes and powers that go with that form, become all-wise by means of their Yōga.

(1) *Note*—This term should not be understood as meaning merely the practice of the regulation of breath, it includes the whole discipline to be followed by an aspirant as explained in the *pranayama-Gita* the fourteenth chapter in the new edition of the Bhagavad-Gita.

They through their yōga become knowers of everything in every place. Worshippers in the Higher Mental Sheath who by the sacrifice of Intellection propitiate the imperishable Paramātman or the Supreme Self become possessors of celestial embodiment and spiritual wisdom, and enter upon the functions of creation etc. in due time and in appropriate worlds. *Kasyapa* and other great sages exist in such *Paramātma-pervaded* worlds. Lastly, men that, by Suddha yōga with means specially adopted to the Brahmic or Suddhas' aspect worship, in the Blissful sheath, the Purusha together with the Devi, the executrix of His Will, the Everlasting, the radiant possessor of all qualities, the Brahman in the pure Aspect who is veiled in Supreme Self, cause of creation, preservation and destruction—these men go to the highest place and enjoy the bliss of yōga. Thus aspirants, who realise the workings of the Lord of cyclic existences ruling in every Sheath, obtain embodiments, made up of the purest elements of the respective worlds and states with reference to which they worship the Lord, and sooner or later achieve all powers and perfections appertaining thereto. Followers of the Suddha System who understand the meaning of the parable which represents Brahman as the five-limbed bird, who are devoted to the Supreme Self, whose embodiments develop under the action of the Self, the Brahmic Seed, who embrace the Suddha religion, who hold fast to the three perceptions of the Attributeful, the Attributeless and the Absolute vouchsafed through the grace of Devi, who work for the weal of the world and answering to the peculiar needs of the times, adopt the functions of the appropriate Samsaras.

or stages of existence, finally attain to the Imperishable Seat. Thus the high souled Suddhas versed in the teachings of Mahābbārāta and the five Gitas, devoted to the five arts (*Panchavidya*) of divine worship, honouring the noble, compassionate to the lowly, befriending their equals, tranquil and fixed in their resolves, conversant with the truths of the science of the self, devoted to the Law of Righteousness, discharging their duties according to the requirements of time and place—these great men, who guided by the lamp of equableness have become knowers of Truth through their yōga, finally come to enjoy unfatigued the fruits of the treading of the path which is the pure and ancient one revealed by Nara and Nārāyana, that strive for the welfare of worlds occupying the seats of divine and pure Knowledge in all the worlds, and are eulogised under the names of Nārāyana, Dakshinamurti the child, and Kumāra ; That such path is the source of the beneficence and happiness is the established conclusion. In these terms did the great Nārada recount of old the dear blessings that pour on the highsouled Yōgins aspiring in the Sheaths.

Disposition of the Elements in the Sheaths.

Oh ye sinless, the twenty-four elements* are distributed in the five sheaths the Food-formed, the vital, the Lower mental, the Intuitive and the highest of them all the Blissful. The Food-formed sheath is known as the crust or exuded coating of all the other sheaths; for which reason even the materialistic systems are spoken of as Eternal.

In the vital sheath are the centres of activity of the five motor organs (*karmendrias*) In the Lower Mental

sheath are the centres of the five sensory organs and the mind. In the Higher Mental Sheath appear Intellection, Intuition and Egoism. In the fifth, the Vesture of Bliss, the highest, the changeless, where one sees that 'All this verily is Brahman,' is the pure and eternal Principle. Therefore the Parabrahman, the Absolute, forms the object to be adored and realised by suddha Yōgins.

The four Stages.

Between birth and death, age determines for man four stages—the youthful, the middling, the matured and the Yōgic. All these happen, of necessity, in the very course of nature:—The combining or union of particles of the corporeal elements, the functions of the purified mind which is the king among the organs, the threefold moods of the Brahmic apperception or cognition of the Akshara or the Imperishable which acts in contact with primordial matter or Mūlaprakriti, and finally the Yōga or the synthesis of these moods—all these appertain to the conditions or stages (of manifestation). Activity marks the youthful stage, devotion the middling state, knowledge maturity, and Yōga the Yōgic state. Such is the inevitable cycle of endeavour, accepted by all.

The three aspects of cognition.

The perception generated by contact with the Root Element (*mulaprakriti*) is spoken of as the pure; secondly that by contact with the first evolved element (*mahat*) is spoken of as the constructive Tantra; and that by contact with the later evolved material elements (Maya) is the Separative.

Thus are born, at the break of each day (of creation), all beings, from Brahma down to the ant possessed of diverse capacities. Among them all, those possessed of the pure capacity are the highest. In these terms have sages spoken of the elements,

The Leading Elements.

As per division of and the description in the Vedas the root-matter (*mūlaprakriti)*, the first evolved (*mahat*), the Buddhic (*ahankāra*), and the mental (*manas*) are the chief among the elements, each of them fivelimbed and all turned towards *Purusha.* They have five aspects each : the Synthesis being the sixth.

The limbs of the Vedas are five (1)—*chchandas, Suddha, tantra, Siksha,* and *Vyakarana* ; Yōga being the sixth.

---

(1) *Note*:—The term *Chchandas* &c, have been left untranslated in as much as the mere finding of English equivalents therefor would not have proved of any help to the reader. The Sanskrit terms themselves are used here in a highly technical sense explained and exemplified by reference to the four sets of six chapters of the Bhagavad Gita as in use among the Suddhas, Now *Chchandas* means the fundamental and root-power of cognition (*gnana*), and *Suddha* is the first and simplest manifestation thereof. This will be seen from the two closing verses of Nara-Narayana Dharma Gita (*viz.*, the 24th and 25th verses) which run thus :—

शुद्धाभिजनसंपन्नाः श्रद्धायुक्तेन चेतसा ।
मद्भक्त्या च द्विजश्रेष्ठा गच्छन्ति परमांगतिम् ॥
तस्माज्ज्ञानेन शुद्धेन प्रसन्नात्माऽऽत्मविच्छुचिः ।
आसादयति तद्ब्रह्म यत्र गत्वा न शोचति ॥

The 3rd word *tantra* connotes cognitional manifestation in special and varied forms of which illustrations are furnished in the

The six truths taught and exemplified respectively in the six chapters of the Bhagavad Gita commencing with the Nara Nārāyana Dharma chapter are the six limbs, and excluding the Yōga among them the rest constitute the five limbs. Thus speak the great Suddhas to whom revealed writings (Srutis) are the chiefest authority.

Adhikara Gita with reference to Iswara himself, Manus and Maharshis engaged in the Government of the world, and all aspirants following one or other of the three paths of knowledge Devotion and Action.

Siksha as the term itself implies, refers to cognition necessary and involved in the imparting of instruction to others. This is obviously illustrated throughout the Sikshadhyaya.

Next the term Vyakarana is derived thus: व्याक्रियते अनेन कारणवस्तु इति व्याकरणम् —that which points out and expounds the cause. Hence Vyakarana connotes the scientific knowledge enabling one to analyse and trace back to the cause.

Yoga is the cognition synthetic. It must here be added that the view of cognition as consisting of such six limbs is not to be taken as each existing in a watertight compartment as it were from which *ichcha* (desire) and *kriya* (activity) are completely shut out. For of course in each of these three aspects of consciousness the other two must be taken as inevitably included with this difference that in one *gnána* aspect is dominant, *ichcha* in another, and *kriya* in the third. It follows therefore that in all the four sets of six chapters of the Gita which represent the four feet of the Gayatri, the six limbs find their place. Thus in the second set, which is called the *Bhakti pada* by way of contrast to the first set the *gnána páda*, the six limbs *chchandas*, &c. will be found appearing in different and well marked forms, appropriate to the ichcha aspect, to which this pada is devoted. These observations apply *mutatis mutandis* to the third or *Kriyapada* and the fourth the *Yôgapada*.

Methods of meditation on the Brahman.

• Now according to the revealed writings the worship of Brahman, the Supreme self, the Pranava, should be in the light of the Gāyatri (1) Symbol. What is symbolised by that Gayatri of four feet and six digits is the mighty Devi who is the cause of all the elements, the great devine mother and Protector and the vital subject of all lower knowledge (Aparavidya). Hence such alone should the worship be.

The need for collative study or Co-ordination.

The reduction of manyness towards unity is the synthesis. Such reduction is into four, then into three, then again into two and lastly into one: This universal fact of logical relation is one which *Chandogyopanishad* affirms. Things separated from each other involve distinctions, while those that stand otherwise involve none such. In the heroic lore of the Mahābhārata the

(1) *Note* I—Of the many passages that occur in the Upanishads with reference to the worship of Brahman as symbolized by and in the light of Gayatri, the following passage from the 7th *mantra* of 15th *Brahmana* in the 5th *Adhyaya* of *Brihatharannyakoponishad* may be quoted as in point.

तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि न हि पद्यसे । नमस्ते तुरीयायदर्शताय पदाय, इति ।

Its worship :—Gayatri, Thou art of one foot, of two feet, of three feet, of four feet ; Thou art also beyond Thou art truly incomprehensible. I adore thy 4th feet that illumines. As regards the division of each foot of Gayatri into six sub-divisions, the fifth *Mantra* of 12th *Kandha* of the third *Prapathaka* in the *Chandogyopanishad* refers thus :—

सैषा चतुष्पदा षड्विधागायत्री, इति ।

great sage Vyasa prominent among the Suddhas teaches the duty of deducing unity from diversity. As every system implies the existence of Brahman for its basis, and as in Brahman by its very nature everything exists. Suddhas with Nārāyana at their head hold that all religions are in essence identical.

The Great Ends of Suddhas.

According to suddahs, says Nārāda, the great human ends are five, and of them Prapti or Attainment is considered the highest ; they declare that this supreme achievement, Prapti, is no other than proximity to Brahman.

The Practice of the Suddhas.

The Suddha consecration for aspirants are five. One so consecrated, in mind purified, takes his place in a clean and secluded spot on a seat of the prescribed character. (1) He engages himself in the practice of the high pure triune Brahmakshara* ; (2) with breath controlled, concentrating upon the import of the Brahmic syllable, the aspirant raises the mind in meditation. (3) With intellect as the charioteer, and the mind as the reins the aspirant withdraws the senses from their objects. (4) With mind turned towards activity the aspirant devotes its power towards the performance of beneficial deeds and (5)† Through the practice of Suddha yōga

---

* This includes repetition of the sound and meditation on the object symbolised by the mystic syllable which the aspirant has to use according to the stages of his progress and discipline.

† *Note* :—These are the five stages in the aspirants' progress.

taught by Nārāyana himself with the lamp of pure wisdom shedding its light in all directions, the aspirant sees the Supreme self in the Absolute and *vice versa*; the self in the Supreme self and *vice versa*; the embodied in the self and *vice versa*; the spirit of the embodiment in the embodied and *vice versa*; himself in that spirit and *vice versa*.‡ Such an aspirant with the intensest love to every one is most successful in the discharge of all the functions devolving on him from the point of view of Forthgoing Pravritti, and further doubtless he becomes possessed of powers befitting his nature. Again from the point of view of the path of Return Nivritti, such an aspirant realises the Highest Goal, the subject of all philosophies. It is the Suddha system of philosophy in question taught by Nara Nārāyana and followed by sages that is expounded in Bhārata. It is the one means for the acquisition of power capable of universal exertion, the best, the root of all, dealing with all concepts, and capable of generating equanimity, and finally, illumination.

‡ Particulars of Brahman's manifested conditions.

---

‡ This identification of the Higher with the lower, if such expressions are permissible, and again of the lower with the Higher is respectively from the point of view of Pravritti (Forthgoing) and Nivritti (Returning). And such identifications are indispensable on the part of the aspirant in view of the fact that at every stage of even the forth-going there is a subordinate *nivritti* aspect involved.

‡ The terms Purusha, Paramatma, Atma, Jiva, and Aksharam are used by *Gobhila* in a special sense most clearly explained in the verses under this heading. There is no doubt that it is the sense which the terms possess in the Bhagavad Gita.

Oh! sages, hear ye now, how men can secure happiness by the due exercise of their various functions and activities according to the teaching of Mahābhārata.

The Purusha who is the 25th (transcending the 24 elements), the 5th aspect (of Brahman) other than the unborn (Prakriti), is the Pure beheld only when all limitations with reference to Him are discarded.

It is this Purusha that the Flawless Scriptures speak of as the Blissfull (Ānandamaya). The great ones having attained to the highest end of proximity to Brahman, their aspirations fulfilled, having through their yōga reached the Devi-Prakriti-Plane their Devotion directed to Paramātma simultaneously with their gaze fixed upon That which is the one source of all manifested conditions, completing by due activity the stage pertaining for the time being to their evolution, cleansed of all sins, these great ones attain the highest seat.

Next to the Purusha is the Paramātman (Supreme Self), the Ruler of all stages of Existence, the Lord of the worlds, the witness of all actions and the ordainer of creation, preservation and destruction. Him the Vedas hail as Vignānamaya, the Knowledge-full. In close embrace with Ēsha Maya that is at hand, He creates this entire world of moving and fixed things. This is His great function eternal and pure. The highsouled seers of His world abiding in the aforesaid Devi-Prakriti-Plane dedicating themselves to the Cause of universal good, come forth at the call of The times in forms various, with vestures pure, composed of pure matter drawn quickly

together through their Ēsha-Māya powers. The *Siddhis* or powers like ***Anima***, they hold in the hollow of their palms. They are then called Avatāra Purushas or great Ones descended. Students of the Srutis declare that these great ones vary both in nature and form in a thousand ways; In that same (Paramātma world) also are found great strivers through Knowledge, devotees, strivers through Action, and Yōgins—all following their own ordained Law and observances appropriately to time and place, and bearing different names and propounding different systems. Next and below Paramātma the Supreme Self, comes the Atma the self multiformed, assuming all shapes at will, beautiful in form and full of power; the Lord of all Volition, glorious, luminous, strong and blessed. He shines in union with *Thriguna Prakriti* or three-qualitied matter. He has two aspects, the pure and the impure. Men of impure mind are known as the Tāmasas or the Inert; the pure-minded are called Devas or the divine. To bring home the distinctions of pure and impure with reference to the Suddha view the sage Vyasa, (known as Krishna-dwaipāyana) has made the Bhārata complete by adding thereto seventy-six thousand verses devoted to great narrations. The Srutis declare that they become world-teachers who are possessors of wisdom, Suddha devotees, and yōgins, engaged in promoting the well-being of all. To such teachers whose goal is proximity to Brahman, the propagation of *Suddha Vidya* or Suddha system is the specially prescribed work with reference to all the four heads desire, cognition, activity, and Summation. Now the Self in the impure aspect is known as the Jiva

or the Self in embodiment, as the Actor by reason of his union with Vitality and as the possessor of name and form.

The special characteristic, which marks such an embodied one with reference to the whole of his different stages which are the lower, is self-centredness :— "*Sōyam mamēti vignānam*," the cognition "this is mine."

Next is the *Avyaktha* the undifferentiated, different from the last the embodied and known as the *Akshara* the Imperishable, the glorious one who leads to beatitude spoken of by the High-souled (*Sreekrishna*) thus :— "Higher than this undifferentiated is the other undifferentiated which is eternal, deathless amidst all that perishes; It is known as the undifferentiated, the imperishable, and as the final goal after reaching which there is no return and which is my higest abode."

Such is the description of It in the chapter called *Akshara Gīta.* All evolution, stage by stage from the lower to the higher is born of the Imperishable. Great men who abide by the teachings of the revealed writings (*srutis*) say "That is the imperishable which is the seed of Brahman, of the supreme self Paramātman, and of the self Ātman, severally Lords of their respective evolutionary conditions; (the seed) called the pure space principle Ākasa; (the seed) which is the means for the upward growth; (the seed) which is the plenum; (the seed) which is the flawless and the unfailing, the source of all powers and prosperity; and Substratum of aspiration towards the Higher, the Unique, the seed, Supreme radiance—the ineffable flame that yōgins adore."

With the aid and help of the five modes of consecration, Brahman manifesting in five ways is worshipped by the *Suddhas* who are adepts in the art of knowledge of the self. As regards the manifestation of Brahman in the sheaths, in one It is the substratum the Imperishable; In another It is Action, in another still It is the cause *sine qua non*; in another again It is the Actor; It is the Fulfiller Purusha. Beyond these aspects, Brahman is indicated by Neti Neti "Not this, Not this."

Oh Sages, The revealed writings (*srutis*) declare that the stages of Brahman (beyond the above five) has in its womb (the mahānirvana) the highest Beatitude, that it is bereft of all conditions and that it is the all-enclosing circle beaming on all sides everywhere. Verily it is there that that fruition of the glorious self-Knowledge is obtained. In these terms are recounted the workings of Brahman, shining in the several sheaths by Its potency.

The validity of Suddha system and its esoteric teachings.

Here will be given the esoteric teachings of the *Suddha-system.* I declare with lifted hand the truth which is capable of good for all time, treasured in the Mahābhārata, proclaimed in times gone by at the conventions of the wise, and which all *Suddhas* should know. The science called Bhārata is well studied and followed by Suddhas who are conversant with the esoteric import of the different injunctions and rules and who possess equanimity and tranquillity. With reference to the rules laid down in the vedas the general or ordinary rules and special ones harmonise in some

instances. In other cases the special rule prevails while in still others general rule has the preference. The Suddhas proficient in Bhārata lore declare that Egoistic or selfish pursuit is the formidable evil of men in relation to the observance of all rules and their fulfilment. In the pursuit whether of altruistic, general or universal good, such an action which most suitably serves the particular need is considered the noblest. Sages, who well adhere to the teachings of the revealed writings (Srutis) and who live for the Truth enjoin the complete renunciation of selfish ends in the discharge of duties in relation to the pursuit of the good, the noblest for the time-being (as just explained). Wise men should ascertain and determine the true import of vedic ordinances and the accessory sciences paying special regard to the particular subject-matter thereof. Oh sages, the supreme, eternal law which works out the well-being of the worlds, the glorious, the ever-efficient and the pure law, to which all should bend must be ascertained and determined after an intuitive examination of revealed writings, (Srutis) and Ithihasa statement according to the need of time, place and subject. The revelation which protects all, declares in terms sweet and salutary those rules of life which are productive of good, to those desirous of obeying its injunctions with reference to all their respective stages, as also the Suddha rule of life.

Some Maharishis having arbitrarily allocated the performance of different rites and actions known to revelation as appertinent to different sets of men, progeny of the same Manu, and possessing bodies all alike at all times, but divesting the performance of such rites and actions

of the knowledge and mental devotion that should accompany the same according to that revelation, have divided all men into different castes bound to observe certain disciplines at the different stages of life, and assigning to different groups, various lineages, and ritualistic schools.

It is this godless system of mere actions that is boastingly spoken of as the Meemamsa. Some few however totally rejecting such a path of mere actions unsuited to their nature, follow the path of devotion embrace the threefold method of meditation accompanied by the performance of acts fitting the occasion based on knowledge and helpful to meditation and thereby secure the highest bliss. Similarly, those few who are the followers of the path of knowledge and of unshaken self-discipline, possessors of vestures composed of purest knowledge atoms, pilgrims higherward, gathering experience of every kind, attain to the highest state. It is these that find in the lotuses of their own hearts, illumined by the lamp of knowledge, the Purusha, the Supreme Brahman who is both dark and golden, the Attributeful, the Attributeless, and the Pure, the Imperishable higher than Prakriti or the not-self. Others devoted to the path of Yōga, Suddhas following their own special discipline convinced of the inevitableness with reference to time, place and circumstances of all happenings beneficient in their nature, and devoting themselves to the promotion of universal good, pursue the excellent law and behold the Supreme Teacher everywhere and in all forms. There is among them no contention as to oneness, Duality, trinity, or quarternity

in the matter of principle, for, it is their established conclusion that 'Brahman is all."

Adherence to the rules of castes and orders is not admitted as necessary for all times by the Suddhas whose very nature and aims point ever upward. No man, according to the Suddha system, is merely by birth, a Brahman, a Kshatriya, a Vaishya, a Sudra or still lower born. These are conventions supplied by Revelation founded on the Satva and other qualities. The truth about it is this. In course of the turning of the wheel of time every atom by reason of its relation to the self manifests qualities which give rise to the above conventions. This is the meaning and conclusion of the Revealed writings In other words those conventions are the outcome of qualities and time. Varna is the distinctive description of creatures possessed of all sorts of Vestures and is also the Dharma rising from quality The too high import of the Dharmas or rules taught by the Mahābhārata has been set down in brief in the discourses on the respective heads of the teachings.

Oh Sages, the high-souled Vyasa, known as Krishna-dwaipayana has stated that the system of castes and orders spoken of in the Puranas, in the treatises on Sacred Law and in the Vedas should be regarded as having risen to serve the need of time and place. Oh ye sages, it therefore follows that such conventions built on the basis of qualities are ascribable to each and every sentient being; that Brahmana and other like conventional distinctions predicated with reference to sentient creatures other than human, have also their basis on the

qualities. That, in like manner the stages of the Bachelor etc., accepted by the Vedas have also as their starting point the quality basis, is another established conclusion of the high-souled Suddhas. Condemnation, blaming the views of others, is foreign to the Suddha system, for it is the root of all other systems. Such high-souled Yōgins and Suddhas as Nārada and others lay down that with reference to each aspirant embracing the Suddha discipline, his practices should be made to accord with the particular aspect of Brahman that has appealed to him, the extent of knowledge he possesses, the methods of devotion and meditation he has been following, and the actions he has been accustomed to perform

Therefore in the fold of Suddha Dharma there are myriads of Souls who receive the praise of those entitled to bestow benediction, and who are worshippers of one or other of the following: Sakti, Siva, Vishnu, Ganapati, the Sun, fire, water, air and the earth, but all of whom are ever praying for the highest prosperity and well being of all the worlds. It is to these followers of the Law that all aspirants after spiritual development should offer their salutations. The seven worlds—Satya, Tapō, Jana, Mahar, Suvahr, Bhuvar and Bhooh—have been produced in the course of seven ages. Oh sages, these worlds which are subject to pleasure and pain go by the name of Bhadra. To Suddhas in Bhadralōka, the higher seat is Suddhalōka; above this is the still higher one of Mahāsuddha. The seat to be aspired after by those in Mahāsuddhalōka is known as the Nirmala. Higher above Nirmalalōka is hailed Sabdalōka. Each of these worlds is sevenfold in itself. Beyond these five

worlds are the realms of Bindu, Nāda and Ānanda, forming three other worlds. Such is Nārada's exposition. All Suddhayōgins in the course of their several evolutionary stages, having by their due activities gathered experience of every description in the worlds, attain with tranquillity and equableness to supreme proximity to Brahman and likewise to endless bliss."

We have here at this length cited the beautiful words of Gobhila, as they contain a brief and excellent review of the many religious systems and Suddha system which is at the root of them all. Now, what follows will without any question be conceded by all. A lump of iron is an aggregate of molecules. These molecules hold together in the lump because of the special property of cohesion inherent in every particle forming the mass. The part played by an atom in the self process of creation, etc. differing with every atom, the nature of the part played has to be judged solely with reference to its special characteristic power in the matter. Furthermore the variegated activities of the atom have reference to the exhibition or obscuration of such special characteristic. And this exhibition and dormancy of the characteristic have for their cause the atomic disposition in relation to each atom towards the revealment of such characteristic or the contrary. When the Supreme Self the representative of the Purusha is wedded to the mother whose will creates, there become manifest infinite worlds, the Self unfolding itself as atomic and monadic and matter evolving similarly in two ways. It is this mother of the worlds the Not-Self, that enters into the composition of the twenty four elements. It is threefold — Devi

Ēsha and Gunamayee. All three are spoken of together as maya and it is the same power that makes beings human and non-human to enter into and work along the Paths of Forthgoing and Returning. Atoms of the self and atoms of matter filled with energy from the activity of the Supreme Self, form worlds. For worlds are born of agglomeration, creation and other universal functions being called into action only through the union of the Self and Matter. This union is capable of producing all endeavour only when endowed with the distinctive appropriate potencies. Just as any mass is able to live its life only in its own shape, which it keeps because of its solidarity, so also we men, only by means of the conglomerating force which holds the atoms of our bodies together are able in this world of ours duly to engage in all our activities—in the cause of individual and personal good, in the cause of altruistic good, in the cause of general good, and in the cause of universal good and become happy, our higher purer nature developing every moment, attracting to itself powers and graces congenial to each stage. This is the message which *Sanatkumāra* in his epitome of the teachings of the Bhagavad Geeta, seeks to convey. Fear of undue length prevents us from citing here the verses embodying his message. Now, the Suddha system alone teaches us the realisation of the all natured Brahman; it therefore follows that it is the Suddha system that should be studied by all who desire to realise that Pure Brahman described all along. If it be urged that an absolutely new system named Suddha Dharma is foisted on *excerpts* culled from the Mahābhārata, the Puranas, the

Upanishads, etc., and containing such terms as 'Suddha' (Pure), 'Visuddha' (Innate purity), etc., let the discerning critic whose life work is to distinguish between truth and untruth, see, what sense, if any, the sages who wrote those passages containing expressions like 'Suddha' (Pure) 'Visuddha' (Innate purity) 'Sāsvata' (Immortal) 'Sanātana' (eternal) and the like, intended them to convey. Further those who have an accurate knowledge of all the Suddha teachings, can prove on good authority, that it was this Suddha doctrine, the Supreme and the Source of all, which lay hid in the hearts of the promulgators of the various systems. Therefore the Suddhas hold that their glorious system is valid and sound for ever more.

The Suddha system and its claim to be Scriptural.

It is clear from many sacred texts that in the Suddha system the life of all religions, the Object of realisation is the self which is Brahman; that this self is the radiant possessor of the divine attributes of uniqueness, imperishableness, innate purity, stainlessness, immortality, eternity, etc; that the Suddhas aspiring for a contemplation of the blended wholeness of these attributes, the Knowledge of the Self, the source of all knowledge, adore the divine Self, the Brahman residing in the core of every heart, taking all forms, the all cause, the glorious possessor of all blessed attributes, the representative of Brahman, the all-pervading, the Supreme Lord, nearest to everyone in all stages conditions and experiences, the truest friend of all, the Attributeless, and the Pure or the Absolute. The

perceptors of the Suddhas here advance in support of the Science of Brahman they teach, the authority of the Mundakōpanishad which is enshrined in Atharva Veda, the Royal Veda. It is of three parts—the first, second and third Mundakas, each of which contains two sections. In the first section of the first Mundaka there are nine mantras or hymns; the first three, ending with 'Oh Lord, what is It, knowing which, all will be known?' express the Sage's (Saunaka's) yearning for Brahmic knowledge. It is to be understood here that the sage having estimated aright the world and its varied and strange activity sought to realise the Thing which is the key to all knowledge in the world. Following the expression of this desire are mentioned, in the next two hymns, the Arts together with their limbs, of the Realisation of the Object which is both the one and the many: in the two next is described the nature of the Self, the subjects of these Arts; and the last two sing of the Lord known as the Imperishable, the Lord of all the universes which are His Expression; the representation of the fifth aspect of Brahman, the Purusha; the soul of the wise and the ignorant, the fixed and the moving. Thus the first section of the first Mundaka contains an exposition, the need for which is implied in Saunaka's wish, of the Art of realising the Root-cause of all. Sanatkumāra says: "To teach that only knowledge of the Self is the source of all knowledge, the divine sage Angirasa revealed with the aid of his yōgic power, in the first section of the first Mundaka that science was two-fold:—the Higher, the Science of the Self and the lower, the Science of cyclic life, and that it should

be studied in its different branches in the proper order."

The second section of the first Mundaka discourses on bondage or dependence and freedom or independence, of those who are proficient in the sciences (higher and lower knowledge). It contains thirteen hymns. Bhagavan Sanatkumāra gives the substance of this section in the following words : " The vedas abound with accounts of acts intended to secure personal aims, acts like sacrifices which involve trouble and hardship attended with the observances of many forms and rules. These are ways for men still under the influence of desire with a view to their finding out the real nature of such desire and ultimately to bring on non-attachment. Sages who have realised their self accept the final truth that the fruit of selfish action should be given up by reason of its inherent evil nature. Blinded by the enveloping mist of ignorance, fools thinking themselves wise and unable to cognise the supreme Brahman, the root of all and the synthesis are consumed by the three fires.† They

* The true significance of the term Thapa-Thraya rendered above as the three Fires, is not generally well understood. Hamsayogis explanation of the term in question is extremely instructive. It runs as follows :

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥
(अत्र खण्डरहस्यं) मूढाः तापत्रयाभितप्ताः त्रयस्तापाश्च—
आत्माविज्ञानसंभूतः प्रथमस्ताप उच्यते ।
प्रकृत्यज्ञानसंभूतो द्वितीयस्ताप उच्यते ॥
ब्रह्मशक्तेरविज्ञानात्तृतीयस्ताप उच्यते ।"

propitiate their gods and deities by acts of formal worship; held by the narrowness of attachment, the striving of their lives does not attain fulfilment; and they come back to the world when their hoarded merit is spent. If now they make their endeavour abiding and fruitful, they will attain to the highest Goal. But should they slip in their striving on the road to the Supreme Brahman once more to birth and to death, to Heaven and to Hell do they become subject, swayed by desires, their effort unfulfilled, their spiritual strength broken. They are called Asuras On the other hand, those, most

इति । आध्यात्मिको ह्यधिभौतिको ह्याधिदैविकश्चेति तापास्त्रयः संभवन्ति । अत्रायं भावः—ब्रह्मशक्तिस्वरूपा च सा माया भवति, आत्मनो मायायाश्च संबन्धाज्ञानात् स्वकर्तव्यानिश्चयेन हि भवति तृतीयस्तापः ।

This explanation of Hamsayogi occurs in the course of his comments on the 21st verse of Swarupa Geeta in the new Edition of the Bhagavad Geeta.

Homsayogi interprets the term 'Moodaha' in the above said verse as 'Thapathravabi thapthaha,' The three fires may shortly be explained as follows —

The first Fire (Adyatmika) arises from the ignorance of the nature of one's self The second Fire (Adhibhoutika) is due to the want of Right Knowledge of the material elements. The third fire (Adhidaivikam) is the result of ignorance of the functions of Brahma Sakti. That is to say, owing to the failure to understand the work of that Sakti which is Maya, on the one hand in relation to the self and on the other, the material embodiments, one is unable to appropriately direct his endeavour And this ignorance of the workings of such divine Power operates as the Third Fire,

Want of space forbid the quotation of the entire commentary of Hamsayogi on the said verse.

It will interest the reader, however, to be told that the commentary contains an exhaustive discussion of the meaning of the two terms 'Asureeprakriti' and 'Daiveeprakriti' hardly made clear in the more current commentaries.

wise, who unite in themselves fixed faith and austerity and tranquilly practise the methods of the Suddha śystem, attain to the proximity of Brahman. To him, who after sounding all the worlds which are secured by action has become unattached, shall the preceptor teach the science of Brahman. In these terms is here described the Lower science which should be studied by all aspirants who offer adoration to attain personal aims and desires."

Bondage, the cause of dependence, is, as seen above, the subject of exposition of the Lower science. These sciences—the Higher and Lower—contain, each, a higher and a lower element. The Upanishads, the Ithihasas and the Puranas which devote themselves to the Lower Science possess merit with reference to the higher element dealt with therein. Were it not so their claims to be texts of the Lower Science would be inadmissible. In the same way, even in the case of the Higher Science there is a combination of the higher and the lower elements. The Pranava viewed synthetically and what it connotes belong to the higher element while the syllable distributively and the ultimate objects connoted by the three letters making the distribution, are of the lower element. The method of studying these four branches of the two Sciences is to be gathered from the Srutis. Thus the second section of the first Mundaka gives briefly the substance of the Lower Science which enables one to realise the cause of independence and dependence.

The first section of the Second Mundaka contains the description of the subject of the Higher Science—

the Imperishable aspect of Brahman the source of all the worlds. There are ten hymns in this section. Sanatkumāra sums them up in the following words: "The great sage, the learned Angirasa, whose mind was in yōga abiding, has in this Mundaka given the drift of the Higher Science. That which is the Theme of this Higher Science is dealt with by the Revelations in five of Its aspects. Among them, the first aspect, the Imperishable is the cause of the worlds. The fifth, the Purusha shines forth as the pure and the unique. He is the cause of causes, the soul of bliss and the Invulnerable and the Highest of the high. He is referred to as the fifth Deva. He, it is, whose nature is described in the Revelations under three other aspects—the Supreme Self, the fourth, the Self, the third and the Self-embodied, the second of the five aspects above mentioned. The Purusha is all this; from Him have come, Oh Sages, the three worlds of seven planes or phases and the Lords of them. Truth, faith and chastity which constitute the pure course of the Suddha-system on life also emanate from the same High Purusha. From this same Purusha come forth the Shining Ones, Dasas and other classes of aspirants following the Suddha system and bearing the names of Sādhya, Manushya, Pasu and Payas, all of whom practice the virtues of Truth, etc. He is the inner Self in all sentient beings and the Lord seated in their hearts. This is the Purusha that the Higher science describes in five ways. He is the Object to be adored by seekers of liberation and aspirants after the Higher Abode."

Sanatkumāra has likewise (in the Karika) described the fruits reaped by the worshippers of the Self.

The second section of this Mundaka opens with the description of the Purusha whom the closing passages of the first mentioned as the Root cause of all knowledge. It deals in detail with the Higher Science, with the methods of the study and instruction thereof, with the resulting Activity, faith and knowledge, with the basic abode of all the abodes of the Purusha as a means to worshipping Him, with the dispelling, preceding Prapti or the Highest achievement, of Avidya nescience and lastly with the nature of the object of all worship. This section consists of twelve hymns. The following is Sanatkumāra's summary of their teaching:—
"That which is of the form of Pure Radiance, which is seen through the qualities of the five elements, the greatest; which is installed in the hearts of all, the Cause of all Knowledge, the source of all, the Root of all concepts of Being and Non-being, the Life of all, the Eternal; which bears the universe in its womb; the All-knowing and the most High; whom the Suddhas and Yōgins seek by the paths of Action, Devotion and knowledge wherein, ensouled, is woven the expanse of worlds; which in each sheath is shining worshipped by meditators in the sheaths; on the realisation of which, the sense of multiplicity is extinguished; whom yōgins acclaim as the Purusha, the Supreme Self, the Self, the Self-embodied and as the Imperishable; and who is extolled in Scriptural Commandments—this immortal Brahman should be worshipped by every seeker of Liberation only by means of the yōga which the Higher

Science secures. This, verily, is what the Sage Angiras teaches in the second Mundaka, a great message for the Suddhas who all are adepts in the Science of the Self."

Hamsa yōgi, in this connection, observes: "The Supreme Self known as the Imperishable, who is the parent of all beings and the Director of the activities of cyclic existence lives in the hearts of us, humanity, in whom is the perfection of mind and body. He it is who bestows power and prosperity. The heart the one Seat of all exertions devoted to the Supreme Self, shines in each sheath as the particular Throne of the Purusha sought by the meditation in that sheath Brahman as the Object worshipped in the sheaths is regarded as follows. In the Food-formed sheath the wise who understand the text 'Food is Brahman' worship Brahman the Self in the Food as a bird with five limbs—beak, wings, tail, etc. This Brahman is the Imperishable. In the same manner, Brahman in the Vital sheath is regarded by the revealed writings as the Self-embodied; in the Lower mental Sheath, as the Self, in the fourth the Sheath of Intellection, as the Supreme Self, and lastly in the fifth Sheath, that of Bliss, as the Divine Purusha its fifth aspect. Thus Brahman the Imperishable which is the Purusha itself, is the first object to be realised by yōgins. Therefore what has been described here is the Purusha, the Imperishable, the object which should be known, which is enthroned in all, the instrument of effort in all cyclic existences and the Pure. The use of the term Purusha to denote Brahman the Imperishable should not be questioned, for there is in Revealed writings, authority for the application of

all the five names to every one of the five aspects, though each is distinct by itself. And it is the settled doctrine of the Suddhas that every one of the five sheaths is, in itself, five fold. Thus for us, human beings, the object of adoration is the Supreme Lord, the Purusha, the Imperishable to whom the homage of all is due, who dwells in the lotus of the heart and who is the ultimate that remains. There are five great forms or methods (Maha Samhita) of endeavour in the five Sheaths. To such effects is the explanation of the second Mundaka."

As introductory to the Study of the object of adoration, the aids to, and all that concern, that adoration, are described in the first section of the Third Mundaka. This section is of ten hymns. Sanatkumāra gives the substance of this section as follows. "In this Samsarah or cyclic existence, the single eternal Brahman manifests himself in many forms and ways by means of His potency which is the Supporter of the worlds. In every such manifestation of Brahman with the facts of cognition, of desire, activity and summation, are to be seen the dual distinctions of the Lord and the dependent. It is this great Truth of Duality that the Sage Angirasa imparts illustrating it by the parable of the bird. Deficient in self-knowledge and thus labouring under the dominance of dependence, the aspirant makes himself miserable not grasping his own higher nature. The followers of Suddha Dharma, on the other hand, yōgins who have subjugated the senses, the best among men, illumined by the divine Nārāyana who in every age preaches pure knowledge attain by the worship of their Self to the exaltation of Proximity

to Brahman. They are the flower among the Knowers of Brâhman who are Revellers in the Joy of Self-realisation ; they alone obtain the supreme sameness with Brahman. Ascetics, practising the virtues of truth etc., invincible in their austerities, and purified and stainless in nature, in their own hearts, find the exceeding Light. Possessed of the partless and pure knowledge which is the guide of activity, etc., one beholds the Supreme Lord, the Self. This external Self, from whom all the worlds have sprung and who possesses the form of the atom of Pure Ākasa, shines as the Pure element. He who realises the Self, and adores Him, the fountain head of all graces, obtains great happiness."

Here should be noticed the following. In the first hymn is pointed out the change of aspect seen in the Supreme Self, the Lord of all who manifests Himself in five ways, incident to His union with Prakriti or the Not-Self. The second hymn treats of suffering which is the lot of impure natures and the heaven of happiness for the pure. The illustrious Sankarāoharya, in his commentary on this portion of the Mundakōpanishad, observes, "The man who is being tossed without pause, in the whirl of rebirths—as insect, bird, man, etc., is, by reason of the merit of his Suddha Dharma activities during his many former births, directed on to the path of yōga by one of the Lords of Compassion. Possessed of the virtues of abstaining from harm, truthfulness, chastity, complete renunciation, tranquillity, restraint, etc., he becomes prepared and attains fitness ; worshipping by many methods of yōga and action, he beholds in contemplation the Lord other than the one, bound in the

tree-like embodiment, the Supreme Lord transcending cyclic existence, One beyond the reach of hunger, thirst, grief, delusion, age and death ; he sees himself as 'I am the Self in the universe, the same for all, present in everything and not the Illusory one, limited and conditioned by the embodiment born of Nescience' and realises his own greatness thus 'the world is my Expression, of Me, the Supreme Lord.' Such as one crosses the ocean of Sorrows, *i.e.*, attains fulfilment." Here, by the expression 'one of the Lords of Compassion' reference, clearly, is made to the Lord Nārāyana the founder of Suddha Dharma, the prince of yōgins who comes forth to the call of each age, to teach Yōgabrahmavidya or the science of Brahman according to the need of each age, for, to whom else, is the attribute 'Lord of Compassion' more applicable? Likewise, in 'Possessed of the virtues of abstaining from harm, etc.' are recounted, the eight attributes, accepted by the Suddha system, of the Self-forbearance, etc , and in 'becomes prepared and attains fitness' is implied, the completion, on the part of all aspirants, of training in the Arts of the Suddhas. Many Expressions of other commentators, similarly, have reference to the doctrines and ideas of the Suddhas. Next, the third hymn well describes the Self, the object of Suddha worship, the fruits of knowing the Self and the Supreme Sameness, which is no other than proximity to Brahman. In the fourth hymn is eulogised the greatness which accrues to aspirants from their perfection of Self-knowledge. The functions and duties of these knowers of the Self are dealt with in the three hymns following ; the nature of

the Self is the subject of the next two ; and the last hymn winds up with the description of the fruit of all-achievement which is in store for the Knowers of the Self, who because of their greatness, deserve the homage of all.

The second section of this Mundaka treats elaborately of the characteristics of the Liberation seeker, of the most prized means to acquire the knowledge of the Self, of Liberation, of the fifth great human aim—the attainment of divineness, with illustrations and lastly of the exclusive privilege that attaches to the followers of Nārāyana as the propagators of the Art of Brahman. It contains eleven hymns. Sanatkumāra thus summarises them. "It is here stated that to have crossed Sukra is the mark of the Suddha ascetic, who has secured Liberation. Sukra, it is held, is that which is the Root of all, and the Srutis say that it is of three kinds—Prākrita or the material, Ātmeeya or pertaining to the Self and Brahma or the Brahmic. The seed of all cyclic existence is the material Sukra ; that which is Imperishable and Pure is the Ātmeeya ; that which is all transcendant, the fundamental all-source, the all-natured, the primordial, the Absolute and the eternally true and the Supreme is the Brahmic Sukra. Transcending Sukra by means of the Higher path confers divineness while crossing it by adopting the Lower, breeds malefic propensities. The accomplishment of this crossing in the light of the Absolute yields Brahmic powers—to create, to preserve and to destroy. Only proficients in the science of Suddha Dharma teach of the Most high and only he who becomes assimilated to their nature and is accepted as one of them knows the

Supreme state. Through that knowledge he sees the Supreme Lord.

The aspirant, adept in the Higher of the Sciences, at one with the universal, cleansed by means of penances, fostering the Beeja or Pure Seed which renunciation and surrender have refined, self controlled, full of vitality, strong, and settled in his course, himself attains proximity to the Brahmic Sukra ; he is said to be beyond name and form. He casts off the graces cf worldly life which gave him pleasure. With vesture composed of Purest elements, ennobled and in intellect purified, he embraces a fresh scheme of activities leading up to the state called 'Kaivalya' or Beatitude. Next he turns to striving dedicated to the self in embodiment which is productive of liberation ; then, to effort dedicated to the Self, afterwards to that dedicated to the Supreme Self and lastly, to that dedicated to the Purusha, in due succession ; and finally, devoted to action, Purified and quiescent, attains proximity to Brahman. He becomes glorious, he is the yōgin and great teacher who through meditation upon this Sukra or seedcause realises powers that accord with his own nature. The term Mudi means purification or clearing up. The name Mundaka is the name given to this Sruti by reason of its clearing up and analysing. Āngirasa says that this Upanishad of Atharva Veda is the Royal science fit to be mastered by aspirants of the Hamsa order; that it is productive of the highest fruition and that it lays down the Suddha doctrine in terms of the four Requisites, for the study of the Suddhas. All Suddhas should reverently study the Mundakōpanishad the Suddha-

science of Brahman helpful to the realisation of the Brāhmic state."

From all that has gone before it follows that learned men of the past who have critically studied the writings of the Suddha teachers who wrote commentaries on the Mundakōpanishad, hold that in that Upanishad is contained the science of the Suddhas. The claim of scriptural authority for that science or system is therefore incontestable.

Many are the utterances of the preceptors of the past which establish that Nārāyana and no other stands at the head of the roll of hierarchs and teachers of the yōgic science of Brahman that He is the primeval ordainer of the Suddha system and rule : that only to Him, the Lord of Badari, have sages like Nārada and such departed great men as Sankara, offered worship ; that all the great souls who inaugurated and spread the several faiths and in different forms have appeared, in different places and times, even though they proclaimed different views and opinions, were devoted to Truth, were Knowers of the real meaning of the Suddha Brahma Vidya practices handed down by tradition and were intent upon following and expounding their teaching.

The preceptor Ānandagiri in annotating upon Sankarā's opening verse of invocation, in his commentary on 'Gaudapādakārika', of Māndkuyōpanishad, says " The Lordly commentator (Sankara) purposes to explain the verses of the teacher Gaudapāda, verses which flowed from him by the grace of Nārāyana". Here the following should be noted. It

cannot be said that the divine grace, blest by which have flown the verses of Gaudapāda sought to write, was bestowed on him by Nārāyana, the Supreme Purusha, the ruler of the entire universe; for between Gaudapāda who was one among men and Nārāyana the transcendant, the possibility of a relation of the worshipper and the worship could only have been alien to the possibility of horns on a hare. Hence, it is to that representative of Nārāyana the Supreme, named Nara Nārāyana, the master of Compassion, the consort of Yōga Devi, one whose praises, the Srutis, the sacred histories and the puranas sing, whose lotus feet form the Subject of the chants of adoring Maharshis and Siddhas, like Nārada—that to this representative or deputy have sages of the past like Vyasa, writers of Sacred works benefitting all the world, those aspirants for the Higher that on the Himalayas performed penances, following the Suddha method of meditation, tendered their worship achieved quiescence and became the world's great teachers so likewise the departed great. Therefore do Vidyāranya and others accord to the said Nārāyana the top-place on the roll of teachers like Gaudapāda. It is in this manner clear that all systems admit that Nārāyana is the fountain of teachership in regard to the Yōgic science of Brahman and also that, worshipping by means of the methods of Action, Devotion and Yōga, in the ripeness of spiritual insight and through the communion of their Self, this same divine Nara Nārāyana, the representative of Nārāyana the transcendant, the great teachers of an elder day, like Gaudapāda Maharshis were able to,, anterior to them achieve all they sought.

These teachers of olden times extol only the Suddha methods of Action, etc., amidst all the ways to achieve the higher and only the Suddha or Pure object which they worship. For instance, Sankara, in his commentary on the two verses of invocation in the Kārika of Gaudapāda sings of Brahman in His aspect of all-embracing synthesis, sought by the fourth method of worship—Yōga. Commenting upon this, Ānandagiri writes "To behold the dawn of True Knowledge, I bow unto the two lotus feet of Suddhānanda or Immaculate bliss, the abodes of oneness or unity." The idea here is the following. Students of Ānandagiri comment and say that in the first stanza of those comments, Sri Krishna the Lord of the worlds is invoked and in the second Suddhānanda, the preceptor of Gaudapāda is extolled. To the same effect is the statement of Vedāntadēsika, at the Commencement of his Commentary on the Eesāvāsyōpanishad: "We worship Vasudeva, whose abode is this entire world of the sentient and the insensate and who possesses the wealth of attributes pure and good," where Vasudeva in His aspect of Purity is praised. With the same view, indeed, speaks the Lord in the second chapter of the Bhagavad Geeta, the Chapter on Nara and Nārāyana. "The best of the twice-born of the group of Suddhas attain to the Supreme Goal, by means of a heart filled with faith and through devotion unto me.

Thus, the knower of the self, acquiring the inner illumination which Pure (Suddha) Knowledge sheds, and chaste, finds Brahman realising which, he sorrows not.

Enough of this lengthy discourse to show from many passages of old writers that the Suddha Brahman or Brahman the Pure or Absolute was worshipped by the ancient teachers according to Suddha methods of Action, Devotion etc. It might be put forward :—how did these great men of old come to expound Adwaita or Non-dualistic philosophy and the like instead of the esoteric truths of the Suddha system, also that they practised not yōga on the lines of that system, there being no proof of it? But it is not so; for the mission of those teachers was so to impart Knowledge of the Science of Brahman as specially suited each age and country. Moreover it will be seen from the sketches of the lives of such teachers that they themselves were real repositories of the science of Brahman. Otherwise, how were the following—visions of God as they adored Him, magic powers of entry into another's body and the eight Siddhis or other powers, Anima etc., and the recollection of former births—possible to them? Men who look for the truth here should know that the great sages who were aware of the secret meanings of the Srutis, Smritis and sacred histories and the wise men of the past such as Sankara whilst placing before the world exposition of texts bearing upon Action, Devotion and Knowledge which lead to the cognition of the nature of Brahman, refrained from giving out those secrets connected with the realisation of Brahman which they had hidden in their heart and by means of which they exhibited in the interests of the world marvellous superhuman yōgic powers; Secondly, that pleased by homage, frequency of eager request, questing and service, the

great sages and the wise initiate into the mysteries only those who bear the characteristics of the good and apt disciple and in whom bloom the light attributes of the Self. And it is an article of the Suddha faith that the glorious sages of old worshipped the Supreme Brahman by methods which were suited to their individual natures—the methods of Action, Devotion, Knowledge and of yōga; favoured by the grace of Nārāyana.

The first book of the Sanatana Dharma Deepika deals with Dharma or Sacred law and consists of two chapters. The first chapter contains three hymns and nine stanzas, and a hymn full of great meaning, to Yōga Devi. Opening with the expression of the desire, on the part of the ascetics of Jambuka, to know the Sacred law Hamsa Yōgi proceeds in this chapter to develop the Subject of the eternal Law, through queries, replies and explanations, put into the mouths of Naradêva and others. Naradêva deplores the fallen state in this Kali age, of the systems dealing with what is worthy of adoption and what is not and the rules based upon qualities; his heart melts with pity at the sight of human suffering. Making obeisance to Nārāyana, he asks in the first section of the chapter on Dharma for a uniform Law for all men, a law at once entirely beneficial, scriptural, pure and unchanging, thus:—

"Salutations to you, Lord of Time, Guardian of dharma, supreme, mighty! The yuga is but the actual manifestation of the working of your determinations for it.

Lord of the worlds! the dharmas to be followed in the Kṛta-yuga and the Dvâpara-yuga have been expound-

ed by you, but they are productive of no good during the Kali-yuga.

The seven Rshis that were appointed by you, of yore, to safeguard all ḍharmas and the four Manus, are weighed down with their heavy task. Time, in its resistless march, has thrown down and confounded the bounds of law and order.

The ḍharmas of Varnas and Āśramas do but ill-serve their purpose as the Means : and men are entirely powerless to decide what to do and what not.

They have lost the key to the secrets of the Vêdic rites. Time has played sad havoc with such rituals as the Agnihôṭra and the sixteen samskâras.

Lord! what is to be done to avert the evil? Men find it a painful task, in many ways, to perform the rites enjoined by the Vêḍas.

Meanwhile, some Rshis, tainted with the evil tendencies of the age, visit their anger upon the worlds and promulgate ḍharma-Śâsṭras by thousands, suited to the changing times, and promising results, small and great, while their systems are mutually conflicting and do but confuse men's intellects.

What with the teachings that purpose to deal with the three guṇas and are eagerly followed by the materialists and what with the evil tendencies inherent in the age, the hearts of men are sore agitated.

They see not that the eternal progress of the worlds towards something higher is the Law: but steadily set themselves on the Path of retrogression, destroying the seeds of a happy and glorious future, in their fanatic attachment to Varṇas and Āśramas.

Âchâra is the first and foremost ḍharma and you are held as the supreme Lord of it. The Rshis, the Piṭris, the Dêvas and the great Souls, all await, O Janârḍana, thy commands at this transition period of the cycles. I know not what to do and pray you, Lord, to enlighten me."

In the first chapter of the sixth part of Vishnu-purana appears the following remark about the decadence in the Kali age, of the caste and stage systems which gave the law to other ages: "In the age of Kali, there will not be the life governed by caste and stage ordinances—the life that gives fulfilment to the Rig, Yajus and Samavêdas. Marriage, in the Kali age, will not be scriptural; nor will obtain then the institutions of preceptors and disciple. The married state will not be as ordained in the past nor will then be surviving the rites of fire-worship. The strong man in whichever caste or family he be born, will be lord and master in the Kali age, worthy to choose his bride from among all classes of people."

Many more pages are found in the Puranas and the sacred histories, which in this manner point to the downfall, in the Kali age, of the old order of caste and stage, of the rule of the sacred observances laid down by the Srutis and the Smritis. Perceiving that the hierarchs of the world, (who have been described in Adhikara Geeta or the Chapter of Hierarchs. in the Bhagavad Geeta), Maharshis or great sages and Manus were becoming slack in the discharge of their set offices and well realising that institutions change with time, Naradêva the representative of humanity cast about for

the means of allaying the distress of man who did not see his way to adopt rules, suited to the character ot the times, of what ought to be adopted, and what was not fit for adoption and methods for the realisation of the great human ends. To these hierarchs and workers for the world, whose activities were retarded by the absence of a new law suited to the times, he wished to open a fresh vista of endeavour and sought the favour of the divine Nārāyana, the Lord of Law and his own Master. Nowadays we hear that some men attached to the caste and stage systems are attempting to revive in their full force the old orders which the lapse of time has thrown into desuetude But this is strange ; for the great sages who foresaw the future course of events have foreshadowed in the Puranas and the sacred histories, that in the Kali age the system of castes would become corrupt and that humanity, its old order lost would find salvation in new laws. This being the case, one fails to understand what these would be props of the caste system mean to do. The salient fact here is this—that the instruction of the Sacred Rules of Conduct can be serviceable to us only in so far as they make us possessors of the light attributes of the self and seekers of the Supreme Brahman, touched by the beauty of his infinite grace and power. The position of the caste system as serviceable and necessary has not been unrealised. True, that activities leading to the Needful Knowledge are indispensable. It does not however follow, that such Knowledge necessarily results only from the practice of caste ordinances, since by practising other high virtues is secured the Knowledge

which confers bliss. Therefore, the question, put by Naradêva in the presence of the Lord, for securing progress to the world, praying for the inauguration of a new system of Law, is in tune with the altered conditions and the traditions of the great.

Then the divine Nārāyana, praised by Naradêva as above and also by Yōga Devi and the sages and once again solicited for the establishment of law in the Kali era, rose before the assembly and lifting up his hand thus, in esteem spoke, as a preface to this exposition of the intimate doctrine that should be known.

" More sensible it is to cut down a withered tree than water it: this rule should be applied to all cases and, at present, to the restoration of ḍharma.

The knowers of Truth recognise that Action does not form the effective means in this Kali-yuga to the following of the ḍharmas of castes and orders.

For, the materials essential to it will be sadly wanting, Kuśa, the sacred grass, will cease to grow: the gods will not be perceptible to men's senses: and with their disappearance, no one will feel any inclination to practise ḍharma.

Brâhmaṇas, kshaṭriyas, vaiśyas and other orthodox sections will perform vêdic rites only from a fear of public opinion.

Likewise, no one in the Kali-yuga will care to study the Vêdas. Poor and short-lived, men will eke out a living by taking service under others.

The ḍharmas of castes and orders, variously graded and described at great length in the Vêdas, will not be practicable in the Kali-yuga.

Nor are we justified in condemning them, if we take into consideration the inherent nature of Time. With the disappearance of the Dêvas among men disappears also earnestness and faith from the hearts of men:

For, the world holds fast to direct perception in matters of commission and omission. The time-old ḍharma alone is to be preserved in this iron age.

The hierarchs should so expound ḍharma to the men of this Kali-yuga that their hearts might be godly."

And again:—I will expound them to you in brief listen ye, therefore, with your souls. There is nothing higher than the science of Yôga. everything is rooted in Yôga.

All men will, during the Kali-yuga, form, one class, one-caste: they will follow one faith and walk in the path of one Vêda.

Pure of diet, pure of life, purified by holy sacraments, beneficient of spirit, they will be equal-minded and will see their Self reflected in everything.

And to this end should you spread among men the knowledge and practice of this ancient and beneficient dharma. Rest assured that men will reap no happiness through the institutions of castes and orders.

The Vêḍas themselves sanction the abandonment of the rules of castes and orders in some cases and at certain times. *The time has now come when all ḍharmas*

should, by their very nature, be unified and men should cease to set up for themselves invidious distinctions and barriers in this Kali-yuga. Now, Śuḍḍha-ḍharma, which is no other than the ancient yôga, is alone qualified and capable to secure all good and happiness to the worlds : and this will follw *only if all ḍharmas be unified.*

I, born of the ray of Brahman, have come down to the Badaree-vana intent on the preservation of the worlds and the establishment of Śuḍḍha-ḍharma.

The rules of castes and orders are good and useful in this Kali-yuga only so long as they are dear to the community.

The various grades, higher and lower, of society should be based upon wisdom. Viḍya elevates a man to the highest position among men ; and the absence of it degrades him to the lowest level.

Every one is entitled and qualified to aspire to viḍyā. It secures for one the wisdom that forms the means to the attainment of happiness, spiritual and material.

In this mandala, all men and women are qualified to occupy responsible offices : all of them are under the control of the hierarchs.

The supreme Brahman is the same for all: The eternal Ātman is the same for all : the Mediator is the same for all: and likewise Prakṛṭi is the same for all.

The man endowed with that noble excellence of equal-mindedness, realises all his desires thereby. The knower of Brahman is the same towards all beings and he is rightly held to be higher than all.

The institutions of castes and orders flourish among men in this Kali-yuga only until their Divine Eye is opened.

This faculty does not accrue during the Kali-yuga from the practice of the rules of the castes and orders: but only to those who posses this faculty the rules of the four castes are generally more important.

Divine sight does not accrue to men naturally during the Kali-yuga : hence, it behoves upon you, sages, to encourage the Śuḍḍha-ḍharma."

Here, the Lord addressing his audience, first tells them of the decay in the Kali age, as the result of changing times, in store for the caste systems, assigning causes for the same, and then says · "Oh ye, hierarchs of the world, now is vested in you the office of maintaining Sanatana Dharma or the Eternal Law," conveying to them, at the same time, the significance of the institution of the new Law and the eminence of the Suddha system of philosophy.

In Sanatana Dharma Deepika, the wise would see that the correlated items are: the subject, which is the Supreme Brahman Himself, the all-natured, the same in all and the all-transcending; the purpose or aim which consists in the fruits of Liberation, for Sayujya or Mergence to Sameepya or Proximity, involving equability or Sameness; Adhikarins or the aspirants—the hosts of the seekers of Brahman of both sexes; and, Relation of Problem and the solution. Therefore, the great who know the secret teaching contained in the talks of Naradéva, Nārada and others, and who with

unbiassed mind look for true facts, do accept the soundness of the Suddha system and the Laws it teaches. It should never be said that in the Suddha system only the abandonment of caste bonds is enjoined, for the system does sanction caste and stage observances such as would serve in the endeavours helpful to the aspirant in his particular stage of activity. Nor is this system opposed to the Saivite and Vaishnavite creeds, for it has already been demonstrated that the Suddha religion is the life of all religions. It should not be put forward that "since here is sung the praise of Nārāyana who possesses the Conch and the Disc, the weapons of Vishnu and since the Suddha system worships Nārāyana, how can such a system be regarded as the source of all religions ?" for this creed identifies Nārāyana with Dakshinamūrti and Kumāra as in " Nārāyana, Dakshinamūrthi, the Child, and Kumāra," and also because, the description in vogue, of Brahman, as the Creator, Preserver and the Destroyer, which only brings into relief, the aspects of His nature, justifies itself. Further, it is against the nature of aspirants for the Higher who know the Truth to regard what are only descriptions of the aspects of .the One to constitute separate entities. In this first part of the Chapter on Dharma, Hamsa Yōgi further relates the coronation, preparatory to the proclamation of Dharma or the Law, of Yōga Devi by the Siddhas Sages and hierarchs, in obedience to the behest of Nārāyana, and also gives the hymn, of high import, in praise of Yōga Devi. The two stanzas at the end of this part are printed here as they appear in certain recisions.

The second part of the Chapter on Dharma contains one hundred and twenty-seven verses. Here, Naradêva again desires to know the significance and real teaching of the system of the eternal Suddha Dharma which the Lord has spoken and Nārāyana goes on to expound the subjects which hierarchs should master. The meaning of the term Purusha; the five great human aims; the means, such as Knowledge etc., designated as Dharma, of achieving these; the meaning of that designation; the principles of the Suddha system; the methods and practices of the Suddhas; the six functions such as sacrifices etc.; the special greatness of the Kali era among the four eras; the Eternal Law; and, the fact that Suddha Dharma is the mainspring of all religious systems—all these are dealt with in order; further to fully bring out the inner meaning of Nārāyana's teaching, Hamsa Yōgi follows this up with an argument abusing the Kali age, which He refutes with adequate authority, demonstrating the special eminence of that period. He makes answer to the questions of Vasishta who wanted to know, in reference to the Suddhas, of such matters as caste, quality and action and also gives the number of hierarchs and their status. The Chapter ends with the retirement of Nārāyana to His hallowed retreat after having thus established the Suddha system for the benefit of the world, followed by the praises of all the sages.

The views contained in this section of the Lord who taught Suddha Dharma to hierarchs, are as follows: Those only can be described as Purushartas or great human aims which appeal to all aspirants in their

different stages. To those who have attained these ends comes the realisation : 'I am the eternal, untouched by evil am I, the Absolute, the Enjoyer, the All-knowing, the Protector.' The law which impels man to become the protector of all is its own end. That, by knowing which all is known, is Artha ; Kama or Desire is that by means of which one enjoys the enjoyable. Moksha is the cleansing which is the means to the realisation of the High, of what is the seedling for the successive stages of endeavour. And the fifth Purushartha, Prapti, the highest achievement is the attainment, when one has crossed the seed-stage, of the Most High, the abiding, the eternal. Thus Protectorship, Omniscience, the power to enjoy, Purity of Absoluteness and Eternity constitute the five Purusharthas. And man should know all these Purusharthas. Here, the following should be noted: It is gleaned from the sacred texts of many creeds that men in this world who worship the Lord, dearest to them, the Protector of all, the Omniscient, the All-enjoyer, the Absolute and the Eternal, obtain, only by his Grace, as due meeds of their devotion, Protectorship, etc. And what other thing indeed would they that worship the Lord beg of Him? Says Anushtāna Chandrika in the dialogue between Nārada and Rahu: "Arthas or the Sufferers, desire, through worshipping the Supreme, for the possession of Protectorship; those who seek to know the Truth aspire for all.—Knowledge : the Arthins or those longing for possessions aim at the joy of sharing them with all. The knowers, who are the Seekers of Liberation and who have experienced the joy of real possession, yearn, through worship of Brahman, to secure the state

of Purity, the Absolute state. Those on the quest of the state of the Purusha, which is Proximity wish for Eternity. All this accrues as a matter of natural course." Thus it is seen that aspirants worshipping Brahma Sakti enjoy such of the Purushartas or great Ends, as befit their several stages of evolution and as are suitable to their own natures; and it is a settled fact that to only these Purusharthas, examined above, has acceptance been given by the Suddhayōgins and other discriminating minds.

Knowing as He did that Righteousness and Unrighteousness always follow Time, the Lord Nārāyana thus emphasised the necessity of law to suit the change of times:

"These are declared by the knowers of dharma to be but the manifested aspects of the Lord as Time. Know that a yuga is but a phase of consciousness of the Lord.

The maharshis, of yore, saw, through their divine Sight, every grade and variety of dharma and promulgated it in the world as adapted to the succeeding yugas."

Hence it is that great sages who propound the Dharma Sastras or Sacred Codes of Conduct, devise for us all in good and useful ways, Laws befitting the places and current tendencies changing the old order that met the needs of an elder time.

"The Laws of Krita, Thrēta, Dwāpara and Kali ages differ for each age, set as they are to agree with the trend of each. Penance was the law of the Krita age; Knowledge, of the Threta; Sacrifice or Yagna, of Dwāpara and the Law of Kali is solely surrender. The-

Laws of the Kṛita were those of Manu; Laws of Trēta, of Gauṭama; the Laws of Dwāpara were codified by Sanka; and the Kali age follows the Codes of Paraśāra. Man in the Kṛita age fell through speech, in Thrēta, through touch; in Dwāpara, through food and in Kali, he falls through Karma or Activity. In the Kṛita age men were forbidden to enter the country of a Sinner; in Thrēta, they imperilled themselves if they went to the village in which he lived; in Dwāpara, if they mingled with his clan; in the age of Kali, the bur is limited to himself only. Cursus in the Kṛita age were instantaneous in action. In Thrēta, they took ten days; in Dwāpara, a month and in the age of Kali they operate in a year. In the Kali age wrong shall vanquish right, untruth triumph over truth, usurpers unseat kings and women shall rule men; the rites of fire-worship will cease, the worship of Gurus or preceptors will disappear and premature motherhood will prevail. Life breath in the Kṛita age was centred in the bone; in the Thrēta it held to the flesh; in Dwāpara it lived in the blood and in Kali it clings to food, etc. The orders that govern the several ages and the twice born of these ages—no censure should be theirs, for the twice born are the representative of the Ages. Horse and ox sacrifices, entry into the order of the anchorite, and the begetting of heirs by the husband's brother are inhibited in the Kali age. The vows of Renunciation and the rites of fire will be observed in the Kali age only so long as the cast ordinances and the Vêdas enjoy reverence."

There are other passages, in the writings of great sages, like the one here cited which lead us to know what

is fit for adoption and what is not. Even though the full import of the words of great sages cannot be grasped in its entirety, the wise can look at their teaching from the two points of view.

"All Dharmas or Laws were, in the Krita age, recognised; all to the age of Kali are lost. Prescribe a general system of conduct for the four castes. Oh thou that knowest the true nature of the Law, delineate to us the duties which bind the zealous observers of the Law of the four castes—their general nature and their subtle significance.' When Vyasa thus ended his speech, Parasara, foremost of sages, with finality spoke the Law, elaborating on its exhoteric and esoteric aspects." In the same way, the Smritis or ordinances which the sages have given the world should be regarded from the double point of view. It has been shown elsewhere, in Yoga Deepika, that the point of view is two fold. In the light of the Path of Forthgoing, the teachings of the sacred bokes cannot be well realised—how and why the Vedas are texts for the three Castes?; where do the laws dictate for the four Castes? to what purpose have been prescribed the ordinances of the stages mentioned in the Srutis, Smritis, the sacred histories, etc. The man of knowledge who has realised the objects of knowledge— such a person, the best of men, has not yet been seen in the world. One who, unlearned in the Vedas, and incompetent to separate the tangled skein of Activity they ordain, desires the prosperity of caste rites and rules—practices incongruous to the times,—he is deceived by unfruitful activity; he becomes an object of pity. One that outwardly observes the law,

while his thought, word and deed belie each other—such a hypocrite stands condemned; he is the Destroyer, in human form, of the well-being of the world. Oh, do ye but see, how shall we, belonging to the different castes and stages, understand the current observance of the Law; and how shall we interpret it. The man who exhorts the world to the mendicant life of Renunciation stands outside the pale of our common stage of life. When, thus, the realisation of the teachings of the Sacred texts, could not be secured from either of the two points of view. Narayana the Lord of Compassion, the protector of the universe observed the consequent sad plight of the world, and gave the third method,—the third point of view—the Suddha system, to those who in the age of Kali sought to understand the real teaching of the Vedic doctrines. He describes that Dharma or Law to the hierarchs who were to be its chief propagators thus —

"But the eternal dharma is that which is undecaying at all times and in all places. It is of the same nature everywhere, is equally applicable to all and contributes to the welfare of others.

"It is eternal, imperishable, stainless, and beneficial to all worlds : it has its source in Brahman and can be practised by all grades of men."

Then the misinterpretation of 'Sanatana Dharma' is referred to as follows :—

"There are some maharshis, promulgators of moral codes, who, deluded by ignorance, teach that the ancient

dharma is nothing but such rites as the Jyotishtoma, the worship of the gods, sacrifices and such acts of public charity as digging wells and tanks and other dharmas that are foreign to the spirit of the sastras."

He next establishes the unity of caste of the equality from the universal point of view, of those whom He describes as:

"A follower of the suddha-dharma perceives in all beings one eternal Existence, non-separate, manifesting in separateness.

"Chandala, dog-eater and every other lowest of the low are, by their nature, the servants of the Supreme Self.

"The wise make no such distinctions in the Self as Brahmana, Kshatriya or any other. The distinctions of castes are understood by the Vedas to be but differences of status and never otherwise.

"The dull-witted create them but in this body. Brahmanas, kshatriyas, vaiśyas, śoodras and others know the Truth and become, every one of them, desirous of securing the welfare of the worlds; and hence they are of one type. *That is why Kali is said to be holy.*"

Next he goes on to deal with the relation of the Ruler and the Ruled, thus:

"All mortals are held to be equal in this world, since all bodies are equal; they are built of but different combinations of the matter of the same plane; and, divisions and grades are made by qualities and actions.

"The supreme Self, the supreme Lord, is the same in all beings and to that Ruler there is none dear, none hateful."

And then, the true character of marital relation in the age of Kali, and the right of women to the Science of Brahman are thus set forth :

"Women, in the Kali-yuga, will be proficient in all branches of knowledge. They will examine, in diverse ways, the course of man's life and will choose for themselves, with due rites, a mate suited to them in age, habits, birth and character . they will, in this, but follow the laws of marriage that held good in the other yugas. Hamsa-yogi ! you can find no fault in it : *hence, Kali is holy.*"

The birth among all ranks of people, unconfined by any order or rule of the Knowers of Brahman, of devotees in quest of the enjoyment of His ineffable nature and the Hierarch's who teach the art of Brahman, is then adverted to :

"All branches of knowledge will be open to all during the Kali-yuga. Hence, every caste will produce great souls, auspicious, wise and brahmic in their nature: they will be teachers and will be held in high reverence by the world. Mighty yogi ! *Kali is, in consequence, rightly held to be holy.*"

He then establishes by argument, that the Codes, doctrines and dictates of any one who is a seeker of the welfare of the world, will be of authority in the Kali age even though such a person be modern, as follows :

" Knowledge should be sought and gathered from everywhere; provided it is consonant to reason and dharma and is capable of being sensed by direct perception. What fault do you find in this ?

"A few will be born in the Kali-yuga, who will promulgate right sastras and to whom the Vedas will hold no secrets.

" How could the codes given out by them, out of compassion, be otherwise than authoritative and pregnant with great truths that conduce to the welfare of the world ? *Hence, Kali is holy.*"

Then He emphatically exhorts all men of the age of Kali to render worship to the Lord enthroned in their hearts :

"The Lord manifests himself in the hearts of all beings as the Self. The knowledge of the Self shall be the ancient dharma during the Kali-yuga.

" Meditation upon the Self as the inner Ruler, the divine Teacher and the Giver of all good, realizes during the Kali-yuga, the supreme Goal."

That caste in the Kali age will rest on a basis of Learning and Knowledge is foreshadowed, thus :

" Knowledge and *knowledge alone* will form the standard of caste in the Kali-yuga ; knowledge lies at the root of everything : and without knowledge there is nothing.

" Members of the four castes, out-casts, yavanas, fowlers and other degraded classes that might spring throughout the Kali-yuga, will reach the supreme Goal through the Śuḍḍha-ḍharma."

In which connection is also stated that the achievement of the Higher comes to men only by following Suḍḍha Dharma.

"The Brahma-sacrament enjoined upon men and, in particular, upon women in their eighth year, is no longer useful, since life is shorter and feebler."

Nārāyana draws attention to the untimely performance of the primary sacraments of man and woman—the investiture and marriage and their consequent inefficacy. In the same train, many other rules for the benefit of the men of Kali, are with authority enunciated here by the Lord Nārāyana.

Thus in the two sections of the Chapter on Dharma, Hamsa yogi gives all Laws and Ordinances, fitted to the times, as the Lord spake them, and, the Suḍḍha Dharma, to be realised from the Suḍḍha or absolute point of view, the Dharma, which is eternal, the main spring of all Laws.

To the objection which might here be raised—How can be here prescribed for general practice, Laws which are opposed to the caste Commandments of the Srutis and the Smritis?—the answer is "The great sages of yore got back through the grace of Brahma, the Vedas and the Sacred histories which at the end of the older age became inaccessible.. Brahma, knower of the Vêdas, spoke the Vêdas; Brihaspaṭi, their limbs and Bhārgava gave the world the beneficent Code of Conduct. Nārada gave the Science of Music; Bhāradwāja, the art of war, Garga, the history of the Dêvarshis or divine Sages, and

Krishnātrêya, the healing art. Gautama had full knowledge of the Science of Logic. The radiant Dwaipāyana, knower of the Vêdas revealed the Science of Action and yōga of Vêdanta or the final doctrine of the Vêdas. Brighu taught architecture and Sculpture. Many other teachers revealed many others sciences and Arts. The Lord, Nārānarayana, the Creator, the one knower of the Supreme Brahman that has no beginning, that is known neither to Dêvas nor Sages, and that is said to be represented by Faith, reasoning and Agamas (Vedas). From Nārāyana the hosts of sages got this Supreme Secret of Bliss ; the gifted great of the past, the Suras and Asuras and the Royal Sages of old. Now shall I tell you what I have learnt from the sage Dwaipāyana."

These words, from the Sānṭi-Parva of the Mahabarata will convey to the wise the preeminence of the eternal Suḍḍha Dharma Sastra or the Science of the Law enunciated by Nārāyana, and its unique fitness for adoption both by those who lead the ordinary life and those who are seekers of liberation It should never be said that this Dharma does not evolue from the Science revealed by the said Nārāyana ; for great men of unclogged intuition, who have studied all sacred systems from the pure or absolute point of view, understand that it is this Dharma which Nāıāyana spoke. Suffice it to say that Suddha Dharma, set forth in the Chapter on Dharma of Santana Dharma Deepika, is the sole means to universal betterment.

The Second section of the book is of four chapters—on Dasas, on the instruction of Dasas, on

Bijas or mystic syllables and on Yōga. The chapter on Dasas consists of twelve parts. The first part containing one hundred and four verses, deals in detail with the order of the Dasas. The second part is made up, firstly, of one hundred fifteen verses, next the Dharma Suṭra or the Formula which reveals the meaning of the Pranava and which comprises thirty three Mahāvākyas or Logia, and two hundred sixty five verses more mixed with prose matter. In this part the knowledge necessary for the Dasas or aspirants of the lowest order, together with all the details that go with it is laid down with authority. This part does indeed appeal even to those who have not actually received the sacraments of the Dasa order but who, out of love for the subject, seek to learn the teachings of the Suddha religion.

This concludes our present publication under the Suddha Dharma Mandala series—the first volume of Sanatana Dharma Deepika. The remaining volumes we hope will soon be printed, the grace of the preceptors of Suddha Dharma and the generous help of the wealthy who take an interest in the system, being secured to us. The Sanatana Dharma Deepika has a third and a fourth book also; which however, we have not intention of bringing out, because of the great secrecy with which they are treated and also because they bear on matters of Suddha practice only. This first volume is now before the public as one of the books of the Suddha Dharma Mandala series, chiefly owing to the zealous support of Dr. Sir. S. Subramania Iyer, to whose care has been well entrusted the work of

the Mandalam. We here request permission to defer to our preface to the second volume of this work, whatever else we promised, in our other forewords to take up for discussion in this foreword.

It is curious that some gentlemen, have, without looking into the material offered by us for study, been slinging at us such chaste epithets as 'mad,' 'preposterous,' prattling etc., selected from the armoury of their superior erudition. What have they hit by them? But this is nothing very extraordinary, coming as it does from those superior opinionated men who cannot tolerate merit in others and whose sole weapon is cavil. For these men we shall not halt in our work of bringing out the books of the Suddha Dharma Mandala series on which we are embarked.

To the truly wise, however, the path is plain, to see for themselves what the books of the Suddha system in fact propound before they would decide for its scripturalness or non-scripturalness. The taunts of 'madness', 'prattle,' etc., do but recoil on those that have made them; our pen should refrain from adding more. For such abuse only discredits its authors. Ghobhila addresses the wise critics alone when he states,

"Condemnation, blaming the views of others, is foreign to the Suddha system for it is the root of all other systems."

And therefore we have nothing to say against those that merely vilify.

Indeed, we congratulate ourselves on the good fortune that many learned cultured gentlemen appreciate

the books we have published. The gifted monastic head of the Saivite faith, Sri-la-Sri Ambalavana Desikar, that at present occupies the hallowed seat of the Teacher of knowledge in the place of pilgrimage, Gomukṭikshetṛa, (Teruvavaduturai, Tanjore District) has read through all our published books with pleasure and approval and has promised valuable pecuniary aid for our future publications *viz*, the second part of the Pranavavada of Maharshi Gargyayana, the Khandarahasya of the Commentary of the Geeta, etc., and is now preparing a learned preface to the second part of the Pranavavada. Many other gentlemen have in this manner come forward, vying with each other in their proffer of help to further our work of publication. We have annexed to this preface commendatory letters from a few high placed people to show that those who declare that the texts of Suddha Dharma we are issuing, are unfit to be handled by good men, only speak for themselves. It will give pleasure to all who admire good actions or those that perform them, to be told that the present volume of the Sanatana Dharma Deepika has been brought out through the pecuniary aid of the noble prince, Raja Muthuramalinga Sethupathi of Ramnad. His portrait graces this volume as a token of our deep gratitude to his munificence.

May the blessings of the Supreme Being, the Purusha, the Infinite, the Immanence universal, be shed on all the wise and the worthy who regard and accept with esteem this Sanatana Dharma Deepika, the science of the Suddhas which the old preceptors prized as the very treasure of their hearts, which is the means for the reali-

sation of the all-natured Brahman, which defines for each stage of evolution, what appropriately should be adopted and acted up to and what should not and which is the underlying principle of the Srutis, the Smritis and the Itihasas; in heartfelt prayer we invoke His blessing that the Sanatana Dharma Deepika may shine for ever more.

I remain,

The Servant of the Suddhas,

Pandit. K. T. SRINIVASACHARIAR.

LETTER

FROM

SWAMI YŌGANANDA

TO THE PUBLIC.

GENTLEMEN,

All of you are aware that during four years past Pandit K. T. Sreenivasachariar has, with the help of Dr. Sir. S. Subramania Iyer, brought out four of the texts of Suddha Dharma Mandalam—*Pranava Vāda* and the rest, each book being accompanied by learned forewords from their pens. These texts, we inform the discerning public, especially that section of it which, though indifferent to the contents of a book of this kind, is still exacting in the matter of its source, have, at the request of Dr. Sir S. Subramania Iyer, been willingly put into the hands of the Editor by the Heads of the Mandalam. All the Mandalam have firm faith in the future—a future of universal usefulness and uplifting—which will crown the efforts of the Editor and Dr. Sir. S. Subramania Iyer in the service of Suddha Dharma. It is a well-known fact that in the five-hundredth Circle of Time—the Circle that is just past,—the Heads of the Suddha Hierarchy, ever intent on the good of humanity, invested Dr. Sir. S. Subramania Iyer with the Powers of Initiation. And the Pandit, the Editor, has long been a Servant in the Fold of the Suddhas, conversant with their great Arts and Observances. Many worthy men, from many places,

responding to the inner awakening which, verily, God's will has sown in them, throng seeking admission into the holy fold. Oh! the great good fortune of the Suddhas....

Some gentlemen in South India, however, disapprove of these works of the Suddhas and our Bhagavad Geeta has borne the brunt of their displeasure. We, whose one abiding creed is that Everything is Brahman's Manifestation, born of His Nature, have nothing to offer them in reply, save by expounding the teachings of that Geeta. We, therefore, respectfully here set forth the words of Hamsa Yōgi from one of his forewords where he summarises the teachings of the Geeta:

" In the second chapter, Śri Krishna who is no other than the Divine Nārāyana, the Lord of Suddha Dharma, first sets about to dispel the faintness, that sign of bondage in the face of human vicissitudes which, owing to narrowness of outlook and lack of self-mastery has overcome Arjuna, and under the sway of which he exclaims 'my limbs are wrung with grief'. Then He reveals Himself to be the One who for the good of worlds appears on this earth as the Lord of the Universe, a manifestation of Brahman with four aspects; who, as the Befriender of all, is the propagator of all Blessed Arts; who as the All Cause, is the Inner Self of the universe; who, as the Hidden Secret, is elusive; who, as the Most Proximate, is the Bestower of all prosperity; who, as the Lord of All, holds the powers to create, preserve and destroy; and who as the Supreme Hierarch is Omnipresent. He also shows Arjuna how all could triumph over sorrow by seeking the shelter of Suddha Dharma. Taught by this

Geeta the Laws of Nara and Nārāyana, Arjuna realises that the Supreme Being is of the form of Knowledge and he is filled with a desire to know of Incarnations —the manifestations of His Nature.

"Arjuna, by saying 'My intelligence fails me' lays bare before the Lord that the realisation of the All Cause has not yet been vouchsafed to him : the Lord Vāsudeva, who has come into the world to establish Dharma or the Law, then gives him, in the third chapter, in full detail, the Law of Incarnations, a knowledge of which would lead to the much needed realisation. Thus instructed in the Law of Incarnations, Arjuna seeks to learn the mission or office the Incarnations are called to.

"Arjuna's complaint 'My frame trembles' tells of his incapacity ; and the Great Hierarch, the Lord of the World by detailing the functions of incarnations, in the fourth chapter, places in his hands the means which would make him capable. From this Geeta of the Functions, Arjuna learns what Aptness or Capability is and seeks instruction to secure the same.

"Arjuna's ignorance as to what should be adopted for action and what should not, which lies at the bottom of his incapacity, is made known to the Lord with all humility when he says, 'The hairs of my frame stand on end'; and He, the foremost of Instructors and the charioteer of Arjuna, acquaints him, in the fifth chapter, by means of the Geeta of Instruction, with the methods of discrimination. Having acquired this knowledge, Arjuna next seeks to realise the All Cause.

"In the sixth chapter is dispelled Arjuna's ignorance of the All Cause which is made known to the Lord by his saying 'The bow Gandiva slips from my hand.' The Lord, the possessor of the wealth of Knowledge, speaks of the Supreme Object, the Root of all and the All-Cause. Taught this, Arjuna next yearns to know the state and functions of Knowers of the All Cause,—the state of Beatitude.

"Arjuna expresses fears of his undoing between his own subjection to the bonds of past Action and the impossibility of achieving Beatitude, when he says 'My skin is parched.' And Sri Krishna, the Lord of Beatitude and the Infinite, talks in the seventh chapter, of the State of Beatitude, that fruition of the practice of Knowledge, and the way to it. Having learnt about Beatitude, Arjuna wants next to know what his peculiar Purushārtas or Aims are and how to avoid obstacles in the way of compassing them.

"'I am unable to stand firm' says Arjuna the Representative of Humanity, thereby revealing his fears of insecurity, for even though the high seat might have been reached, the inherent Illusion whose life are the three qualities, makes for fall. The Lord Nārāyana answers him by the second set of six chapters, treating in order of the nature and office of Hierarchs, of the means to sureness or steadfastness, of the powers to accomplish the various endeavours, of Liberation, the Goal whither the Adhikarin or the Hierarch is bound, and which marks the fulfilment of his set endeavour, of Brahman to be realised by aspirants after Proximity,

which is the goal of the liberated, and lastly, of the powers and graces attainable by the Knowers of Brahman. In these six chapters is thus defined Devotion, which is of various kinds and which secures steadfastness to Knowers aiming higher and others ; and the Brahmic graces which are shed in accordance with each kind of Devotion accompanying each kind of endeavour.

" Arjuna, steadfast as he now is in his endeavour, yet because the mind, the cause of everything, is naturally wavering and, consequently, confusion overthrowing Sureness ensues, wants to learn from Vāsudeva, the protector of the world, the means to meet such confusion when he says 'My mind is in a whirl' The Lord, wishing to teach him the Yōga of Action which comprises Renunciation and which is capable of supporting higher endeavour, tells in order, in the third set of six chapters, of Action, the means of Brahma Yōga, of the Fivefold Brahman to be sought through that Yōga, of Akshara Brahman, the Imperishable, the Lord of all stages of existence, and the Unrevealing of the Art that dispels confusion, of the Paramahamsas who are devoted to that Art, and of Renunciation, the primary cleanser of the seedling for the higher stage of endeavour. Thus in the third set of six chapters is revealed Action, comprising Renunciation, to be known to those who seek the fulfilment of Yōga.

" It is freedom from another mist, born of the Manyness which he sees about him, that Arjuna asks of Sri Krishna a freedom to be sought in Synthesis, when he says " Oh Kesava, I see bad omens before me"

Then the Lord, the Prince of Yōgins, desirous of delivering His message of Yōga, which comprises Surrender and which is Oneness or Synthesis, speaks in the fourth set of six chapters, in order, of the Self, of the Not-Self wherein the Self resides, of Action, born of the union of the Not-Self and the Purusha or Agent, of Devotion which accompanies Action, of Knowledge which the aspirant realises according to his own capability, and lastly of Yōga, the Supreme Union, which is enjoyed by the liberated.

" Having, thus far, learnt the secret of all Dharmas, Arjuna, by such statements as 'Oh, what a crime have we set before ourselves to do',...'Not killing the great preceptors..."We do not know which is more worthy...' pleads before the Lord the great sinfulness of killing kinsmen and his inability to know what really is victory or defeat. Sri Krishna, the Consort of Lakshmi, then, in the twenty-sixth chapter, tells him in well chosen words, that, in this evolutionary stage, all men are bound to carry out the duties that have fallen to them and in such a performance, triumph and disaster are alike fruitful.

" Thus, Nara, the Representative man, complaining when the hour of his set endeavour drew near, 'I ask you, my mind is blind to Dharma or Law, my nature obscured in the night of faint narrowness'—thereby bearing the marks of the apt pupil,— sought, for learning the Law, the shelter of the Supreme Teacher, Sri Krishna, the manifestation of Nārāyana. And Sri Krishna, Parabrahman Manifest, was moved to teach him

this Bhagavad Geeta, this art of Brahman enshrined in the five hundred and seventy six verses from 'Thou sorrowest for those for whom thou needst never grieve' to 'Thou shalt be liberated; do not you grieve'."

In this strain, Hamsa Yōgi elaborates in his foreword the teaching of the first and last chapters. Thus much, however, have we set forth here, feeling sure that this is enough and full explanation offered to our wise readers. We are of opinion that those who in the proper, chastened light, study this Bhagavad Geeta, which has enlisted the talents of Kumāra, Nārada and other great sages in its service will certainly derive great benefit and pleasure. The great sages Gōbhila, Nārada and Kumāra, men who realised the true greatness of this Geeta, have left behind them critical epitomes of the work. There is nothing more which devoted students of the Bhagavad Geeta might tell those who are of a different opinion. Further information on the subject is to be found in Hamsa Yōgi's commentary of the Geeta.

To return to our text: The Sanātana Dharma Deepika will certainly reap the praises of all those who desire the uplifting of humanity and those worthy men who wish to realise the nature of Sanātana Dharma or Eternal Law, for it contains the secret teaching of all Sastras, which the wise ought to know, set forth fully and logically.

We now wish all blessings to the worthy and wise who generously have come forward with their donations to the aid of Dr. Sir. S. Subramania Iyer and Pandit K. T. Srinivasachariar, who are doing great service to

humanity in bringing out the works of the Suddhas, works that carry a great message; and that all the worlds may be happy is the prayer we reverently offer the Almighty Nārāyana and the great Yōgins.

YŌGANANDA.

GENTLEMEN,

Swami Sri Yogananda has very kindly been pleased to bless us with his pithy and pregnant letter. It is entirely due to the Swami that the texts of the Suddha system are open to publication. We are deeply grateful to His Holiness and we tender him our respectful and devoted homage.

I remain,

The servant of the Suddhas,

PANDIT. K.T. SRINIVASACHARIAR.

LETTER

FROM

SRI-LA-SRI MAHASANNIDANAM AMBALAVANA DESIKAR, AVL.

THIRUVAVADUDURAI ADINAM

To SIR. S. SUBRAMANIA IYER, K.C.I.E., LL.D.

DEAR SIR,

We are of opinion that all the works of the Suddha Dharma Mandalam are of great benefit to humanity.

Reading through the Kārika of Maharshi Gōbhila we were struck with his grasp and power of lucid expression in the way in which he summarises the teachings of the Geeta set in twenty-six chapters. No one can fully appreciate the rare merit of the sage ; he has justified and settled beyond doubt in his kārika the fact that Sri Krishna should in every chapter from the second have spoken only twenty four verses and that in each verse of the twenty fifth chapter. He has condensed the message of each one of the twenty-four. We feel sure that every one will be grateful for the unique piece of public service you have rendered as the sponsor of this book, fishing it out of its limbo and seeking in publishing it to share the joy of it with all the world.

The study of Yōga-Deepika has revealed to us its possibilities. It is a text adopting which men can quickly solve their gravest doubt which all the study of the old Sastras could not have answered. It is a text that one should seek a preceptor for initiation to study.

As for Anushtana Chandrika it is not a text useful only to the members of the Mandalam, as it treats of such common important topics as Purushartas and six Karmas, Prānāyāma, the Caste system—its use and true place in the world process,. etc.—clearly, and also, answering the tests of the Vēdas, custom and common-sense.

The first part of the Pranava-Vāda, its sub-joined kārika and what we have read of the second part brought to us by the Pandit tell us of a thoughtful work most useful for the holy meditators of Brahman.

Studying the Geeta side by side with the kārika of Gōbhila, we feel that the Khanda-Rahasya (Commentary) of these books ought to appear in print along with them.

We therefore take this opportunity to announce that we would gladly bear all the expenses of the publication of the said Khanda-Rahasya and the second part of the Pranava Vāda. We have already as a first instalment paid Rupees One Thousand into the hands of the Pandit.

As a token of our sincere reverance and love for Pranava-Vāda, we are preparing a Sanskrit foreword for its second part in which facts from the first part also will be discussed together with the pronouncements of other authorities. It is also our intention to present a Gold medal and bracelet to Pandit. K. T. Srinivasachariar, well-known for the last three years as the Editor of the Suddha Dharma Mandala Series, for his scholarship and unflinching devotion to public work of this kind.

(Sd.) AMBALAVANA DESIKA,

THIRUVAVADUDURAI ADINAM.

LETTERS OF OPINION.

SEVASHRAMA, SIGRA,
BENARES,
22nd March, 1915.

MY DEAR SIR,

Very many thanks for your kind note of the 8th March, '17, enclosing the one from Pandit Sreenivasachariar. I am very glad to learn that the work of printing the text of the original has begun already and that the Pandit is working on the line suggested, in making alterations only where necessary to obviate charges of gross errors of grammar. My experience with Benares Pandits has been the same as yours with those there. The *ultra* orthodox will not trouble to look at the substance, but confine all their scrutiny to externals. It is fortunate that a person of the quality of Pt. Sreenivasachariar has found reason to appreciate the work.

Kindly convey my deepest regards to him accepting the same for yourself also.

With respect
Yours sincerely,
(Sd.) BHAGAVANDAS, M. A.,
Honorary Secretary to the Central Hindu College for many years.

BHOWANIPORE,
1st May, 1916.

MY DEAR SIR,

I am deeply grateful to you for your very kind letter and the copy of the 'Pranavavada' just received. I am much interested in the line of thought developed in this book and I shall make it a point to study it closely.

Yours sincerely,
(Sd.) ASUTOSH MOOKERJI,
Honourable Justice,
for many years Vice-Chancellor of Calcutta University,
Vice-President of Royal Asiatic Society of Bengal.

23, HILYCROFT ROAD, BRADFORD,
YORKSHIRE, ENGLAND,
20th July, 1916.

DEAR SIR,

Your letter of the 14th ultimo to hand, the contents of which I have noted. With reference to the remittance I sent to you, I did intend the amount as a donation towards the publication of books connected with the Suddha Dharma Mandalam, and if at any future time I can be of service in this connection I shall be happy to help as far as I am able I also received by registered post a copy of the 1st Vol. of 'Pranavavada' which you so very kindly sent me, for which, please accept my cordial thanks. The only opportunity I have had as yet is to briefly scan its pages, but from the little I have gleaned of its import, I am convinced it will be a boon to all candidates and worthy of deep, careful and prolonged study. Hoping you are quite well and with all good wishes.

I am
Yours sincerely,
(Sd.) CHARLES ROBINSON.

TURNER MAHAL,
VIZIANAGARAM (CONTT.)
23rd November, 1916.

DEAR SIR,

Thank you very much for your letter of the 15th instant and the Vol. I of Pranavavada, so kindly sent to me.

Your brief, vivid and luminating foreword has verily created in me an interest in the rather highly metaphysical subject-matter in the book, and I shall try to follow the reasoning.

With best wishes and high regard

I am
Dear Doctor,
Yours sincerely,
(Sd.) SRI RAJAH U.V.V. GOPALA RAJU GARU,
Proprietor,
GOPALAPUR ESTATE.

HADALA,
4th January, 1917.

DEAR AND RESPECTED SIR,

It is so kind of you to think of sending me a copy of Yoga-Deepika. I shall cherish the present with feelings due to such a present coming from such a personage.

I hope, Sir, you will soon succeed in getting all the parts of Kanda Rahasya translated into Devanagari characters and that your wish to save such literature from being lost to the world will be soon fulfilled. I shall certainly not only feel it pleasure but honour too, to do what I can to be useful to you in the matter.

Yours sincerely,
(Sd.) VAJASURAVALA,
HADALA (VIA) KUNKAVAV,
G. P. S. RY.,
Bagasara, Kathiawar.

168, CORNWALLIS STREET, CALCUTTA
9th March, 1917.

DEAR SIR SUBRAMANIA,

I am very glad to receive your last letter. I have delayed my reply in order to read through your Foreword of the two books so kindly presented by you.

(Sd.) SIR P. C. CHATTERJEE,
Rd. Judge of Chief Court,
Punjab.

NUZVID,

12th March, 1917.

DEAR FRIEND,

I beg to acknowledge with thanks the receipt of your Bhagavad Geeta-book.

You remember that you have given me a press-proof of this book when I last visited you and I had to go through it to most extent even during my stay at Madras. Now too, I have gone and find that the book is a greatest improvement on all the existing publications on Geeta. I request you to send 200 books through Post by V.P.P. Parcel to the address of Headmaster, High School, Nuzvid who will pay Rs. 50 and receive the parcel.

The price of 4 annas fixed by you is too low and I think that Re. 1 per book is not adequate.

With kindest regards

Yours very sincerely,

(Sd.) M. VENKATESWAR ROW PANTULU.

Late Proprietor,

RANGAPURAM AND REDDIGUDAM ESTATES,

Thiruvur Taluq, Nuzvid.

ASOTHAI VILAS,
MADURA,
9th May, 1916.

DEAR SIR,

Your kind letter of the 3rd May and the splendid philosophical work. I thank you very much for. Your Foreword, Sir, is really characteristic of your broad and unsullied mind. In fact I am much indebted to you for sending me the work which I most welcome as a magnificient production suitable for the modern times.

With my kindest regard
Dear sir,
Yours sincerely,
(Sd.) D. M. DORAI RAJAH, B.A., B.L,
(BROTHER OF RAJAH OF PUDUKOTTA,
Vakil of High Court, Madras.)

SEVASHRAMA, SIGRA,
BENARES,
28th Feb. 1915.

MY DEAR SIR,

Turning over some accumulated papers, recently, I have come across the lesser and the Sanscrit MSS., sent through you by the Pandit who at your instance; has been working at the 'Pranava Vada.' I am very sorry various private and public worries have prevented me from attending to those properly. I have now glanced through MSS., cursorily. I must say, it is a conscientious piece of work.

Yours sincerely,
(Sd.) BHAGAVANDAS, M.A.,
Honorary Secretary to the Central Hindu College for many years.



AUM !

SALUTATION TO THE SUPREME RSHIS AND YOGIS.

SANATANA DHARMA DEEPIKA

OR

ANUSHTHANA CHANDRIKA

BY

THE LORD HAMSA-YOGI.

Part I—On Dharma.

CHAPTER I.

1. Salutation to Naradêva and Nârâyaṇa, the Lord of the Baḍaree-vana and the patron of yôgis.

2. To the north of the holy Himâlayan mountains there extends a large tract of country known as the Baḍaree-vana, dedicated to the performance of ṭapas: and in it there is a locality teeming with aśwaṭṭha trees.

3. And at the foot of a giant banyan there, sat Hamsa-yôgi, radiant as gold, engaged in ṭapas.

4. One day the yôgis of the Jamboo-vana, firmly wedded to ḍharma, approached the great One and having saluted him with folded palms, questioned him about the ancient Śuḍḍha-ḍharma that lies at the root of everything.

5. "What is this Sanâṭana-ḍharma? What are its characteristics? How are they called in the world who follow this ḍharma?

6. What results accrue to one from a knowledge of it? What is the nature of the Organization known as the Śuḍḍha-ḍharma-maṇḍala?

7. Lord! deign to explain to us the four kinds of duties, worldly and spiritual, of the great souls that compose the maṇḍala."

8-10. Thus questioned by the maharshis that reside in the Jamboo-vana and the other forests, the Lord Hamsa-yôgi explained the mysteries of the Śuḍḍha-ḍharma, that confer good upon the world, even as the maharshi Nârâyaṇa, the Lord of the Baḍaree-vana, imparted it to Nara, who was but an amśa of Himself and to Nâraḍa, the wise One, at the advent of the Kali-yuga.

11. "Ye sages that reside in the Jamboo-vana! listen, every one of you, to the easy means placed within the reach of all during the Kali-yuga.

12-14. I bow in humble reverence to the supreme lord of the Baḍaree-vana, the great Teacher,

He is the director of Śuḍḍha-sankalpa. Resplendent in His matted coils and dress of deerskin, the mighty One is four-armed and is adorned with the conch, the discus and the garland Vanamâlâ. Nara, partaker of His essence, the thirty-two lords of the śiḍḍhas and the seven great ṛshis offer worship at his feet: while Yôga-ḍêvi, Śakṭi, and Śree hold him in loving embrace.

15. May peace and happiness rest on the infinite worlds. May the Śuḍḍha-ḍharma flourish ever. May the Śuḍḍha-yôga-brahma-viḍyâ ever conduce to the welfare of all beings.

16½. To the north of the Himâlayas lies the spacious tract of land known as the Baḍaree-vana, adorned with the holy aśwaṭṭha tree, the giant banyan and the lake Kusumâkara. It is the abode of all siḍḍhis and is held in high reverence.

17½. Five villages lie around it—Pâmala, Śambala, Śankhala, Kalâpa and Brahmala.

18. Yôgis and siḍḍhas frequent it ever and the holy hermitage of Nara and Nârâyaṇa adorns it.

19-22. The divine One, sprung from Brahman, sits there in the guise of a siḍḍha, adorned with the yôga-ḍanda, in eternal calm, absorbed in the meditation of his Self. He is the guardian of ḍharma, unborn and omnipotent, and instructs the world in divine Wisdom as befits each yuga.

And to him did Nara, the representative of humanity and its spokesman, bow in reverence profound, with joined palms on his head, and submit a query about the Śuḍḍha-ḍharma, ancient, accordant with the vêḍas, beneficient and equally applicable to all men. For, he saw that the Kali-yuga had set in and that men's actions were slowly losing their efficacy.

23. "Salutations to you, Lord of Time, Guardian of ḍharma, supreme, mighty! The yuga is but the actual manifestation of the working of your determinations for it.

24. Lord of the worlds! the ḍharmas to be followed in the Kṛṭa-yuga and the Ḍvâpara-yuga have been expounded by you, but they are productive of no good during the Kali-yuga.

25-26. The seven ṛshis that were appointed by you, of yore, to safeguard all ḍharmas and the four manus, are weighed down with their heavy task. Time, in its resistless march, has thrown down and confounded the bounds of law and order.

27. The ḍharmas of varṇas and âśramas do but ill serve their purpose as the Means: and men are entirely powerless to decide what to do and what not.

28. They have lost the key to the secrets of the vêḍic rites. Time has played sad havoc with

such rituals as the Agnihôṭra and the sixteen samskâras.

29. Lord! what is to be done to avert the evil? Men find it a painful task, in many ways, to perform the rites enjoined by the vêḍas.

30-31. Meanwhile, some ṛshis, tainted with the evil tendencies of the age, visit their anger upon the worlds and promulgate ḍharma-śâsṭras by thousands, suited to the changing times, and promising results, small and great, while their systems are mutually conflicting and do but confuse men's intellects.

32. What with the teachings that purpose to deal with the three guṇas and are eagerly followed by the materialists and what with the evil tendencies inherent in the age, the hearts of men are sore agitated.

33. They see not that the eternal progress of the worlds towards something higher is the Law: but steadily set themselves on the Path of retrogression, destroying the seeds of a happy and glorious future, in their fanatic attachment to varṇas and âśramas.

34-35. Āchâra is the first and foremost ḍharma and you are held as the supreme Lord of it. The ṛshis, the piṭris, the ḍêvas and the great Souls, all await, O Janârḍana, thy commands at this

transition period of the cycles. I know not what to do and pray you, Lord, to enlighten me."

36. Thus spake Nara in all humility: and the Lord Nârâyaṇa, to whose heart ḍharma ever lay nearest, reflected for a while and said.

37. "You speak true, Nara: for, you are an amśa of myself. We must consider carefully and adopt the necessary measures: else, ḍharma is in sore danger of being destroyed.

38-39. We must re-establish it in such a way that, by a knowledge of Truth, men's hearts find a delight in ḍharma; and, firmly wedded to their respective ḍharmas, they grasp and realize the Mahâ-ḍharma."

40. He spake and was lost in profound meditation. Then there came up to them Yôga-ḍêvi, attended by all the śakṭis, maharshis and siḍḍhas.

41. Supreme Queen of all, she was none other than the Yôga-nârâyaṇa. Her thoughts ever intent upon the good of the worlds, she reflected upon the best way to purify all ḍharmas through Truth and perfect equal-mindedness.

42. She approached and saluted the supreme Teacher with joined palms and addressed herself to her consort, the Lord Nârâyaṇa.

43. "Supreme Lord of all the worlds! You are Vishṇu, the Ruler of the universe, the divine Nârâyaṇa, who has chosen to make the Milky Deep his home.

44-46. Lord of ḍêvas! faultless One! you have been pleased to come down on earth, even to the spacious Baḍaree-vana, to protect the holy and establish ḍharma, through the wonderful amśas, divine, saintly and human—the Divine Nârâyaṇa, Maharshi Nârâyaṇa and Nara. Nara, born of your own amśa, myself, the four hierarchs named manus and the seven ṛshis who watch over the four varṇas—all these have been privileged to follow you.

47. Those great Souls, Nâraḍa and other maharshis, abide here and offer their worship and service to you.

48. Brahma has placed an image of you in a certain cave on the southern slopes of this lofty mountain, that forms, as it were, the toll-house of the Baḍaree-vana.

49. It is located in the peak called Chanḍra-śṛnga, and is sanctified by the presence of the five spiritual centres, while the holy Gangâ washes its feet and hosts of siḍḍhas frequent it ever.

50. Yôgis, gñânis and great bhâgavaṭas meditate upon you and lead pure and saintly lives.

51-52. Arise, O Lord, from your meditation: quit this samâḍhi that is full of the power of your Word. Be pleased to bless us with a knowledge of that ḍharma, by following which the whole creation, animate and inanimate, will enjoy eternal happiness and sârva-ṭanṭrya.

53. Let men live long in this Kali-yuga, blessed with their own noble excellences, godly, famous and happy."

54-55. Thus lauded by Yôga-ḍêvi, Nârâyaṇa, the lord of the universe and the witness to all actions, expressed his approval of the sentiments of the mighty Queen, endowed with all powers; and, with a radiant smile playing about his lips, he, Janârḍana, raised himself to his divine state of consciousness and said.

56. "Well have you questioned, mighty One! You have spoken true, Giver of all good! I was in the world of samâdhi, reflecting upon the welfare of humanity:

57-58. and curiously enough, your words do but stimulate what arose in my mind. This enables me, while I am centred in my normal consciousness, to rise to and often dwell in my inner Self of boundless potency and devise means for the accomplishment of the object in view. Listen to me, Ḍêvi, while I expound to you my greatness that confers supreme good upon all.

59. The Vêḍas, the Meemamsa, the Nyâya, the Ḍharma-śâsṭras and the Purâṇas with all their angas, do but teach that Brahman is Truth.

60. The seers know, through its direct manifestations and powers, that Brahman is the Ancient, the Root of all and the Germ of all.

61-63. Yôgis, of restrained selves and perfect in their knowledge of the Scriptures, declare, in words sweet as ambrosia, that Brahman transcends all. It is ancient. It manifests itself as all. Radiant as a million suns, of the hue of milk or nectar, beneficient, changeless and pure, It shines ever in the âkâśa of the heart. It is the Self of all and, in particular, their sooṭrâṭma.

64-65. Some great-souled bhakṭas, ever seeking the welfare of the world and desirous of attaining siḍḍhis, worship, through manṭric rites, the Lord who is endowed with all powers and fulfils for each their heart-wishes, while others worship his śakṭi apart from him.

66. Some others, wedded to the Path of Action, offer their adoration to his material representations, adorned with such symbols as the conch and the discus, indicative of his association with the three guṇas :

67. and worship him in temples, the Giver of all good, the perfect One, by means of japas

praises and offerings of flowers, libations of water, fruits and the leaves of the ṭulasi and the bilva.

68. The Ṭureeya-ṭaṭva is said to be the soul of the other three. All these are held by the knowers of Brahman to be but Brahman Itself.

69. Three manifestations of Brahman shine forth, with their adjuncts, in the great purposeful efforts of evolution, preservation and involution.

70. I am the ṛshi born of the amśa of Brahman and radiant with Its light. I am come down from Vishṇu to the Baḍaree-vana for the good of the world.

71-71½. Whenever the ancient ḍharma wanes among men, I come down along with my attendants, that have sounded the mysteries thereof, and rule over the worlds as king, exercising the functions pertaining to all the five modes of divine manifestation.

71½-73. I give out—and cause others to do the same—the fifteenth code, the highest śâsṭra, for the protection of the worlds. Thus do I create the great Ones too, that partake of my nature.

74. You are verily the śakṭi of Brahman: you are verily the Universal actor. Under the name of Yôga-ḍêvi, accomplish for me this righteous and holy task of mine.

75. I will utilise you in carrying out my object. For, action is said to be the fruit of Gñâna-yôga.

76. You were Seeṭâ when I was Râghava: you were Rukmiṇi when I was born as Kṛshṇa: and in all other incarnations of mine you were my consort, helping me in my work.

77. And now you are known as Yôga-ḍêvi, great Goddess. Faultless One, you are the siḍḍhi of the siḍḍhas.

78. Auspicious and sinless One! Nara put me even now the very same question as yourself and I was reflecting upon it when you came to me.

79. This appears to me very wonderful. May the worlds ever wax in peace and happiness.

80-81. Mighty queen! the full moon of the month of Vaiśâkha falls on this day, and the primeval ḍharma, beneficient in all ages and lands, should be purified and established after deep consultation. Men shall reap happiness through the knowledge and exposition of it: that is verily the work that lies before me".

82. Even as he spake, the ṛshi Narayaṇa, the Lord of sankalpa, there came up Nâraḍa and the other maharshis, the rulers of the seven worlds:

83. Sanaka, Sananḍana, Sanâṭana and Sanaṭsujâṭa, the four manus who hold the office of

secretaries: the seven ṛshis ever engaged in the work of evolution, preservation and involution:

84. the siḍḍhas, thirty and two, that ever attend upon Nârâyaṇa: Chanḍra-śêkhara, the brâhmaṇa, the headman of Śambala.

85. Ḍêvâpi, the brother of the king of the Cheenas and the ruler of the same province: the brâhmaṇa Śambooka, the keeper of the library of religious and philosophical works;

86-89. Paṭanjali, the king of physicians, that was born of the lake Paṭanjala: Bṛhaḍbhânu, the astrologer and astronomer that sprang from the race of the chaṇḍâlas and whose daughters, four in number, are the mothers of the yakshiṇis: myself, Hamsa-yôgi, whose duty it is to expound and proclaim the secrets of all the śâsṭras promulgated by the great Ones: the chief of the hêraṇdas: Vâmaḍêva, the initiator into the mysteries of ḍharma, whom the siḍḍhas look upon as their teacher: Kalpakara, the brâhmaṇa priest: these and many other residents of Śambala gathered there in thousands.

90. Likewise, the dwellers of the village of Śankhala, of lovely lustre, ever desirous of the welfare of the worlds and worshipping all deities towards that end.

91-92. The saintly brâhmaṇa Ḍravida, for whom ḍharma in all its phases has no secrets, —even he who instructed king Bharaṭa in the knowledge of the glory of Nara and Nârâyaṇa, that extends far into the night of Time and forms the root of everything: Ḍami, the king of Śankhala and son of the ruler of Ḍeepapâḍa:

93-94. Mârkaṇḍêya, the noblest of brâhmaṇas and the keeper of the holy Books: the brâhmaṇa Nâgârjuna, king of physicians, expert in the science of alchemy, proficient in all the arts of illusion and magic and the high priest of Śree-viḍyâ: Sômaṭeerṭha the astrologer, born of the clan of the workers in metals,

95-96. whom the sixty-four Arts chose as their father: Maiṭrêya, the expounder of the mysteries of the śâsṭras, who was privileged to hear all ḍharmas from the very lips of Nârâyaṇa: Bhaḍra-kêṭu, the great siḍḍha, ever absorbed in the meditation of Brahman in his aspect of Sound,

97. who spreads through the world the knowledge of Śuddha-yôga-viḍyâ and gives to men the sciences, one hundred and eight:

98. Ḍâkshi, the brâhmaṇa, profoundly versed in the science of rituals: these and many other residents of Śankhala congregated there in thousands.

99. Likewise, the dwellers of Kalâpa, golden-hued, short of stature, fair-spoken, who ever offer worship to the Deity in the heart:

100. the brâhmaṇa Kumbha-yôni of the Kumbha-gôṭra: the mighty king Mâruṭa, the son of the ruler of Viśâla:

101. Aśvaṭṭhâma, the noblest of brâhmaṇas, who is entrusted with the care of the holy Records: Kâlâyasa, the king of physicians and expert chemist;

102. the brâhmaṇa Neela, emerald-hued, master of astrology, who finds special favour ever in the eyes of the Lord Janârḍana.

103. Śyônaka the vaiśya, the able expounder of ḍharma-śasṭras: Ḍharma-kêṭu, the great siḍḍha, deep in the knowledge of the mysteries of yôga:

104. the brâhmaṇa Bheeshmaka, of the race of Vasishtha, unrivalled in his knowledge of ritualism: these and many other great siḍḍhas gathered there.

105. Likewise, the dwellers of the Pâmala country, of the hue of silver, very tall and majestic, large-eyed, the sleepless watchers of the worlds:

106. the brâhmaṇa Bhujanga, born of the clan of Viśvâmiṭra: Bhaḍra-sêna, the king of Pâmala, of the Chanḍra-gôṭra:

107. the brâhmaṇa Ruḍra-ḍaṭṭa, the guardian of the holy Scriptures; Bharaḍvâja, the king of physicians and expert in the art of surgery:

108. Kônkaṇa the astrologer, ever absorbed in meditation on Brahman: the brâhmaṇa Pingala, the commentator on and expounder of all ḍharma-śasṭras:

109-110. the kshaṭriya Jaimini, mightiest of yôgis and the author of the kalpa-śasṭras: Śvêṭa-kêṭu, the great siḍḍha and the promulgator of yôga-viḍyâ, who is deeply versed in the wisdom of the vêḍanṭa and has steeped himself in the knowledge of the nature of Brahman: these and many other inhabitants of Pâmala came up there in thousands.

111. Likewise, the yôgis of the Brahmala country, who range over all worlds, taking forms at will:

112. the noble brâhmaṇa, Vyâsa, of the family of Ambareesha: Janaka, the emperor, who rules over the country of Brahmala:

113. Haya-greeva, the noble brâhmaṇa, who is placed in charge of the holy Books: the Lord Ḍhanvanṭari, king of physicians and son of Kalâ:

114. the brâhmaṇa Ḍêvalaka, profoundly versed in the mysteries of ages and cycles: the brâhmaṇa Vêśapaṭi, the able expounder of the secrets of the ḍharma-śasṭras:

115-116. Vasishtha, the great sage, who spreads among men the knowledge of śuḍḍha-yôga: the sage Kamalâksha, son of Puṇdareeka, proficient in the science of kalpa and peerless among the yôgins in his mastery of the great science of Swarôḍaya: these and many other yôgins of Brahmala gathered there.

117. Likewise, the inhabitants of Lanka and the mount Kolla: the lords of the spiritual centres: the holy sages who hold the place of initiators:

118. these maharshis, great teachers and great souls arrived there in thousands, attended by their disciples and servants.

119-120. Every one of them was intent on the noble task of protecting the welfare of humanity. Adepts in the mysteries of ḍharma, they made reverence with folded palms to Nârâyaṇa, the Lord of sankalpa and praised him to re-establish Truth and ḍharma, now that the Kali-yuga had set in among men.

121-122. "Salutations to you, lotus-eyed One! Salutations to you, the guardian-wall of ḍharma! you have come down among men in the guise of Nara and Nârâyaṇa to restore ḍharma: for, these are but one principle divided into two.

123. Salutations to the two aspects of Nara and Nârâyaṇa, witnesses to all actions and transcendental in their nature.

124. Aum, Salutations to Nârâyaṇa, salutations to Yôgaḍêvi, who protect the entire universe and through whose meditation it flourishes.

125. Salutations over and over to the Pair, who expound, in their truth, the primeval ḍharma as suits the necessities of time and place.

126, 127. We salute you, Lord, with delight, who have taken upon yourself the forms of Nara and Nârâyaṇa, homogeneous in essence, for the protection of the worlds: the eternal ḍharma has been preserved by you through the endless cycles.

128. We are yours to command, Lord; we are utterly ignorant of what measures to take to protect ḍharma in the Kali-yuga.

129. What are your orders now? They shall be carried out to the very letter. Deign to instruct us, along with Yôgaḍêvi, in the fundamental truths of ḍharma."

130. So prayed the maharshis to the Lord Nârâyaṇa, the guardian-wall of ḍharma, that he might protect it in the world:

131, 132. and Janârḍana stood up among the listening millions and, raising his arms, spake thus upon the primeval śuḍḍha-ḍharma in noble accents: from a knowledge of which the worlds wax ever in glorious excellences.

133. "Listen to me, ye sages! every one, whose hearts are set upon the protection of ḍharma, while I tell you what steps should be taken to restore it among men.

134. Being and non-being, pleasure and pain have their roots in Time: Time is the evolver of all beings: Time takes back into its bosom all that it evolves,

135. and Time again quenches the energy of itself that destroys everything. Time brings about all changes in the world, beneficent and otherwise:

136. Time evolves all beings ard Time involves them again: Time watches with sleepless eyes while the worlds are asleep: Time, verily, is hard, nay, impossible to overcome.

137. Time walks among created beings, unobstructed, impartial and inexorable. Past, Present and Future, as they are known at present, are but the creations of Time.

138. And that Time is four-fold; it is held that Time is no other than the mighty Lord in his aspect of siḍḍha.

139. Cognition, Desire, Action and the Summation of these are the four manifestations of Time; these are spoken of as so many worlds bearing the above names.

140. The wise look upon the Jeeva as but the Āṭma manifested in the worlds. The world-process goes by the name of *lôka* and is beginningless and primeval.

141. It is also said to be transient on account of its various and hetrogeneous aspects; and some sages of confused intellects condemn it in consequence.

142. The wise should study and analyse this in preference, in that it forms the means to the desire for an enquiry into the nature of Brahman.

143. I declare that ḍharma is but the universally auspicious aspect of cognition, desire, action and their summation.

144, 145. Hence, cognition and the rest are the four-fold Means to those who desire the perfect fruition of actions, to those who offer worship ever to the gods, to the gñânis, yôgis and other men of restrained selves. The wise should ever practice the ḍharma that forms the beneficent aspect of all these.

146. The Means and the End are verily identical, because cognition and the rest are the objects *protected* and ḍharma occupies the position of *protector*.

147. So, cognition and the other three are denominated as but ḍharma: and hence, ḍharma is said to be four-fold.

148. One should seek to realize that ḍharma, since it is the source of good to all beings, since it is held in high reverence by the good and since it has the sanction of our own hearts.

149. Ḍharma is prescribed for men with no other view than that of helping on the evolution of the world. Ḍharma is based on right conduct: so, men should live in consonance with it.

150. No one rule of life has been known to apply with profit to all. It should vary with and adapt itself to the varying nature of man.

151. It is hopeless to master the mysteries of ḍharma by a dry study of the vêḍas. For, the ḍharma of him who walks in the path of Righteousness is utterly different from that of him who walks in the path of Unrighteousness.

152. Aḍharma appears as ḍharma when it is followed by the worldly; while ḍharma appears as aḍharma when it is followed by the spiritual.

153. Again, the canons of ḍharma have been thus laid down by proficients in the śâsṭras. The knowledge of the vêḍic doctrines gradually wanes with each succeeding yuga.

154. Kṛṭa, Ṭrêṭa, Dvâpara and Kali are the names of the four yugas; and a yuga is a cycle of time according to the teachers of the vêḍas.

155, 156. Ḍharma is said to be two-fold—spiritual and worldly. The former has been declared

to be primeval, while the latter is impermanent and changes with every yuga. The ancient and eternal ḍharma is one and uniform.

157. Different indeed are the ḍharmas that hold during the Kṛṭa, the Ṭrêṭa, the Dvâpara and the Kali yugas; for, they have been modified according to the changing capacities of men.

158. The great sages declare that the ḍharmas of the various castes and orders do not retain the same form in all times.

159. The followers of the old vaiḍika school bigotedly hold fast to one set of ḍharmas: but they are productive of no good to the men of Kali-yuga.

160. The highest and the most excellent ḍharma is that by which all the worlds enjoy happiness and freedom from misery: reflect well upon this, ye sages.

161. Those who would watch over the welfare of the world should proclaim among men but two paths to the attainment of happiness—spiritual and worldly".

162. The listening multitudes of sages and yôgis exclaimed with delight "Well said, well said" and praised him high, the Lord Nârâyaṇa, as he gave expression to the above sentiments.

163. Then, I, Hamsa-yôgi, humbly addressed myself to the Teacher of the worlds and Lord of ḍharma, for darkness and confusion still lay heavy on my heart.

164. "Salutations to you, Lord of the Universe! Lord of ḍêvas, guardian-wall of ḍharma! I pray you to clear the doubt that clouds my mind.

165. The maharshis have taught us that the ḍharmas of the castes and orders are to be followed; failing which, we come under the condemnation of the holy Scriptures.

166, 167. Brâhmaṇas, kshaṭriyas, vaiśyas, śooḍras and the lower classes—all these reach the highest goal through their own efforts: thus have they declared, the knowers of the vêḍas, the exponents of Path of Action, whose sole wealth is ṭapas: and thus have *you* taught us, of yore, about the ḍharmas.

168. Hence, it behoves you, Lord, to take steps now for the protection of the four castes. In these circumstances, how can *you* desire to bring about the utter destruction of those social institutions?

169. You come down into the worlds but to establish ḍharma on a firm basis. What would it be like, the happiness that would result from setting aside the rules of the varṇâśramas?

170. Indescribable indeed must be the misery that the worlds would suffer by their absence. My mind is utterly confused by your words.

171. Verily, the noble edifice of ḍharma will topple down if your views are given effect to. Pardon me, Lord, I put this question to you only out of a desire to know the truth.

172. Materialists are they called, sinners and unbridled, who overleap the bounds of caste and order and live as they like.

173. Hence, re-establish the ancient ḍharma of castes and orders, or, any other ḍharma that seems to you right and good.

174. In a word, I pray you to establish among men such a ḍharma at present as will conduce to the perfect happiness and peace of men in this Kali-yuga".

175. Thus spoke I out of a heavy heart, when some maharshis submitted their opinions on the question.

176. Then they discussed the matter hotly among themselves, and tossed it to and fro, unable to find a way to safeguard ḍharma.

177. Janârḍana cast his eyes over them and addressed himself to Yôgaḍêvi and Nara, the representative of humanity, and the great souls assembled there before him.

178, 179. "Better build a new house" said he "than repair a ruined one. Even so, I would rather inaugurate a noble ḍharma-maṇdala than preserve old effete ḍharmas: for, I am sure that the worlds will attain perfect happiness thereby.

180. The full moon falls on this day in the month of Vaiśâkha, a holy and auspicious day for all beings: and any resolve or plan formed to-ḍay will confer untold benefit on humanity.

181. I will re-establish the Organization named Śuḍḍha-ḍharma-maṇdala: it is as old as Time, excellent and makes its appearance with each kalpa.

182. It is secretly and carefully guarded in all the worlds by the Regents thereof: yôgis! it is supremely important and necessary to all in all times.

183. This maṇdala is known by the names of Śuḍḍha-ḍharma, Brahma-ḍharma, Ārsha-ḍharma, Sanâṭana-ḍharma and Avaṭâra-ḍharma.

184. The two kinds of happiness I spoke of above—spiritual and material—are secured best through this maṇdala.

185. It is agreed by all that it works at its best during the Kali-yuga: and this alone will confer untold good and happiness on those that happen to be born during that cycle.

186, 187. This Organization known as the Śuḍḍha-ḍharma-maṇdala, supremely beneficent and productive of every kind of happiness, is inaugurated with its five essentials, in the Saṭya and the other lôkas, for the establishment of ḍharma, by the nature of Parabrahman and by the Paramâṭman.

188. The hierarchs, the science, the work, the presiding deity and the locality—these are the five essentials.

189. The Śuḍḍha-ḍharma-maṇḍala is based at all times upon Brahman. I myself am its Ruler and Director.

190. Saṭya, Ṭapas, Jana, Mahar, Svar, Bhuvar and Bhoo lôkas come into existence and evolve through the seven waves of Time.

191, 192. Nâraḍa, Vâma-ḍêva, Kâśyapa, Chaṇḍa-bhânuka, Kâla-ḍêva, Subrahmaṇya and Ḍêvâpi are respectively the Regents of the seven lôkas and the promulgators of the śuḍḍha-ḍharma. Every one of these has eighteen secretaries who are the rulers of the centres under him.

193, 194. Śvêṭa-kêṭu, Śankhaṇa, Ḍharma-ḍêva, Bṛhaspaṭi, Karkata, Ḍamana, Śankha, Kônkaṇa, Bharaṭa, Sushêṇa, Viśva-bhaḍra, Niṭya-nâṭha, Vanaspaṭi.

195. Viśvâmiṭra, Śaṭânanḍa, Nanḍi-ḍêva, Amarâhaṇa and Pippalâḍa rule over the departments of the kingdom of Nâraḍa.

196. Puru, Kalâ-ḍhara, Nêmi, Pingalâksha, Śanaiśchara, Ruḍra-ḍaṭṭa, Jâbâli, Harakânka, Vṛshâkapi,

197. Kaṇâḍa, Kamalâksha, Viśva-kêṭu, Prabhâṭiṭhi, Ṛshabha, Sômanâṭha Puṇdareeka, Kurangaka,

198. and Mareechi are the rulers of provinces in the kingdom of Vâma-ḍêva. Pulasṭya, Panasa, Bhôga-nâṭha, Prabhâkara,

199. Śâṇḍila, Nârmaḍa, Śakṭija, Śankara, Raṭhya, Bhaḍra-pâṇi, Śâkala, Prahaṇa, Bhṛgu,

200. Baḍara, Pâśika, Râhu, Śalânka and Ḍêva-vallabha are the vice-regents of the great Kâśyapa's empire.

201. Suraṭha, Hêma-ḍâsa, Ḍâkshi, Śarnga-raṭha, Vatu, Āṭrêya, Purujâksha, Śamyâka, Sâma-harshaṇa,

202, 203. Puṇya-raśmi, Sahasrâksha, Gôraṭha, Sura-varshmaṇi, Kâlaga, Karṇyaksha, Sabḍa-bhêḍi, Prabhanjana and Kumbhaja are the deputies of Chaṇḍa-bhânu. Āmra-kalpa, Pura-grâhi, Ḍahana, Mangalêkshaṇa,

204. Brahmâyana, Brahma-ḍaṭṭa, Brahma-yagña, Prahâyaṇa, Dagḍhâyana, Ḍugḍhajeevi, Brahma-ḍêva, Sugâyana,

205. Barhâyaṇa, Śôṇaṭeerṭha, Pulinḍêśa, Sujâṭaru, Jâjali and Kâma-ḍêva are found in the world of Kâla-ḍêva.

206. Ṭiṭṭiri, Śambala, Alarka, Vyâghra-pâḍa, Ḍayâ-suṭa, Śankha-chooda, Śamee-pâla, Supra-bhânu, Śirankhaṇa,

207, 208. Mukhâḍâna, Mukunḍa, Panḍâra, Pulaha-kraṭu, Maḍhuka, Raghunâṭha, Nâka-yôgi, Bala and Arjuna are the maharshis that hold office

under Subrahmaṇya. Vyâsa, Skanḍa, Kṛshṇa-yôgi, Vishvak-sêna, Mâruṭa,

209. Varuṇa, Nâraḍa, Vyâna, Śukra, Śâkara, Śâka-buḍḍha, Śuka, Drouṇi, Janaka, Sananḍana,

210. Mârkaṇdêya, Maiṭrêya and Bhaḍra rule under Ḍêvâpi, the representative of Nârâyaṇa.

211. Every one of the seven worlds is sub-divided into seven. These terrestrial worlds are said to be formed of matter.

212. The Himâlayas forms the head-quarters of the maṇdala: the above personages are the hierarchs: the science to be studied is the six-lettered manṭra: the eternal Āṭman is its deity:

213, 214. and its work is noble service to humanity, conducive to their welfare and good. I have come down to this spacious Baḍaree-vana as Nara-Nârâyaṇa, to establish the śuḍḍha-ḍharma. It is followed by the followers of the southern and the northern Paths.

215. Four-fold is my plan—brâhma, ḍaiva, ârsha, and loukika—that fosters the growth of the śuḍḍha-ḍharma.

216. Four are the manus, the guardians of the earth. Four are the purushârṭhas men realize down here.

217. Beyond the seven worlds lies another named Śuḍḍha-lôka; it is sub-divided as before into seven.

218. There dwell the Saptarshis, devoted to the study of the Brahma-vêda, and the four manus who carry out my plan.

219. Even there do I manifest myself along with Yôga-dêvi and Nara and am engaged in evolving all kinds of yôga-beejas.

220. Higher than that lies the third world, known as Mahâ-śuddha, formed of tëjas. It is also known as the Archirâdi-mârga and is revered by virtuous souls.

221, 222. That too has its manus and maharshis as before. I am there the Lord Nârâyaṇa, radiant as a million suns and ever engaged in evolving the yôga-beejas, fashioned of têjas, multiformed, divine and endowed with various powers.

223. Higher than that lies another world named Nirmala, characterised by a predominance of satva: it is made of mahâ-prâṇa and forms the protective principle of everything.

224, 225. There too exist the orders of manus and ṛishis as before. I manifest myself there as Nara and Nârâyaṇa and am busy with the fashioning of the yôga-beejas that help one to attain the Nâdee-vidyâ and through which the yogis sense the nature of the supreme Brahman.

226. Higher than that lies the world formed of âkâśa; it is characterised by sound, and is free from decay. There too do you find the grades of subplanes, manus and ṛshis.

227. There I am the Lord Nârâyaṇa, the Self residing in the âkâśa of the heart, and devote myself to the fashioning of the yôga-beejas that help one to attain a knowledge of Svara.

228. These five great lôkas are formed on the septenary principle: they are also four-fold, as corresponding to the four states.

229. A state is the name given to a stream of energy flowing from the Paramâṭman and it is eternal. Samsâra is the name given to a lôka which is vivified by this stream of energy.

230. Evolution, Preservation and Involution are known as the outcome of it; and Brahma, Vishṇu and Śiva are the directors thereof.

231. Each one of the above has several attendants and secretaries endowed with individual shapes and resembling their Lord in all respects.

232. Higher than these five lies the great world known as Binḍu, established there by the power of Brahman.

233, 233½. In the centre of it rises a lofty mountain of great beauty by name Uḍaya: and on it there revolves ever a great chakra named

Sudarśana, thousand-spoked, blazing with radiance and divine in its nature.

234½. A holy maharshi named Pancha-jana, of matchless radiance, ever offers worship to that mighty chakra, through his yôga and ṭapas.

235, 236. A long thread hangs down from the base of that chakra and on it are strung the five worlds, septenary in their constitution and fourfold as corresponding to the four states.

237, 238. And in this Binḍu-lôka shines the Lord of the Immortals and Director of the senses and buḍḍhi: he is the ruler of Time, of boundless radiance and is ever worshipped by the evolving souls. He is twelve-fold in his nature and forms the connotation of the twelve-lettered manṭra.

239. There is none higher than he; and it is through his might that the great chakra Suḍarśana revolves ever and pours a stream of energy into the thread that hangs therefrom.

240. That mighty force, flowing through other threadlets fashioned by ḍêvas, carries out the plan of the Lord in the various world-processes.

241. This is declared to be the wonderful work in which the Lord of the Binḍu-lôka is ever engaged; and his self-imposed task brings him calm and peace.

242, 244. Higher than that lies the world of Nâḍa, adorned with kalâs and viḍyâs. It has

three centres in it, one of which is named Vaikuṇtha, and the other Kailâsa, while the third is known as Prâjâpaṭya: and the rulers of these are respectively Nârâyaṇa, Mahâdêva and Brahma, also known as Virât or Prajâpaṭi. They are ever engaged in duties congenial to their nature and derive happiness thereby.

245. Higher than that lies the great world indicated by the letters of the Praṇava. It is the supreme seat of Brahman, formed of divine Bliss.

246. Thus far may I tell you, siddhas! and no farther. The holy vêḍas declare that beyond it "there is naught, there is naught."

247. We also learn therefrom the truth, that these four states do not exist elsewhere outside the world-processes.

248. There are thousands of Nârâyaṇas, for, the world-regents and the gods are all known as Nârâyaṇas.

249. All Ruḍras are styled Mahâḍêvas and possess his characteristic features, while others are known as Brahmas and are ever engaged in the discharge of their respective duties.

250. The śruṭis teach us that the supreme Brahman is the rootless Root, devoid of being and non-being, transcending all and ever centred in Svara.

251. This mystery has been thus explained to the rulers of the worlds. I am different from them.

252. At present I am Nârâyaṇa, the Lord of śuḍḍha-sankalpa and proclaim to the world my doctrine that gives life and light to all creation.

253. There are no social grades among men in the Kali-yuga, thanks to the might of Time. They will be brought together more closely by a common purpose, a common ideal and will be adorned with the three sacraments.

254. They will offer worship to the one ancient Deity. Such will be the results produced in the world through the promulgation of my doctrine.

255. Happiness will flow from the spread of the śuḍḍha-ḍharma in the Kali-yuga; and I shall work out a plan to establish the same."

256, 257. Having thus delivered himself, the Lord gave leave to his hearers to go and take their bath. Himself and Yôgaḍêvi bathed in the lake Kusumâkara and performed the daily rites enjoined by the śuḍḍha-ḍharma. Having decided, through his yôgic meditation, what steps were to be taken towards the accomplishment of his purpose,

258. he called unto himself the Lord Nara, the representative of humanity and, in an auspicious moment, appointed him as the secretary of the śuddha-dharma-maṇdala.

259-260. He next nominated seven maharshis as the Regents of the worlds. After which, he rose in that vast assemblage and, with his arm raised aloft, he called the attention of Yôga-ḍêvi and other noble sages while he, the Supreme Teacher, delivered himself of the following sentiments, consonant with ḍharma.

261. "More sensible it is to cut down a withered tree than water it: this rule should be applied to all cases and, at present, to the restoration of ḍharma.

262. The knowers of Truth recognise that Action does not form the effective means in this Kali-yuga to the following of the ḍharmas of castes and orders.

263. For, the materials essential to it will be sadly wanting. Kuśa, the sacred grass, will cease to grow: the gods will not be perceptible to men's senses: and with their disappearance, no one will feel any inclination to practise ḍharma.

264. Brâhmaṇas, kshaṭriyas, vaiśyas and other orthodox sections will perform vêḍic rites only from a fear of public opinion.

265. Likewise, no one in the Kali-yuga will care to study the vêḍas. Poor and short-lived, men will eke out a living by taking service under others.

266. The ḍharmas of castes and orders, variously graded and described at great length in the vêḍas, will not be practicable in the Kali-yuga.

267. Nor are we justified in condemning them, if we take into consideration the inherent nature of Time. With the disappearance of the ḍêvas among men, disappears also earnestness and faith from the hearts of men :

268. for, the world holds fast to direct perception in matters of commission and omission. The time-old ḍharma alone is to be preserved in this iron age.

269. The hierarchs should so expound ḍharma to the men of this Kali-yuga that their hearts might be godly.

270. It is through the grace of the Lord that the worlds wax in force and energy. The Lord is the Inner Ruler of all and abides in the ether of their hearts.

271. He is the Āṭma, the ancient, the Lord of the past, the present and the future : He is verily the supreme Brahman as manifested in this world-process of ours.

272. He who, meditating upon his Self with a pure soul, senses the Supreme as shining therein, attains the highest goal.

273. The vêḍas lay down that the knowledge of the Praṭyagâṭman is the surest means to realize the purushârṭhas—righteousness, wealth, desire, liberation and realization.

274. The Lord is to be meditated upon in this Kali-yuga as the Inner Ruler. All actions are fruitless unless vivified by a knowledge of the Self.

275. Through you will I establish in the world the Śuḍḍha-ḍharma-maṇdala: for, Râja-yôga is *the* path to the knowledge of the Self.

276. Meditation on the Āṭman is the surest protection to a man in this excellent organization during the Kali-yuga and enables him to rise to the high position of hierarchs in it.

277. The Āṭman manifests itself through a vesture of âkaśa: it is of the nature of consciousness and no other than Vishṇu, the eternal. In the yôgins, the Self moves through śabḍa that forms one of its attributes.

278-279. Thus moved by śabḍa, the Self becomes the supreme Purusha centred in prakṛṭi: he is endowed with the knowledge of the Three Secrets and, in the full perfection of his powers, confers good and happiness upon the world and brings about the establishment of ḍharma so dear to him. Failing to attain to this stage, he moves through the worlds restlessly, like an elephant securely bound to his post.

280. Mâyâ ties him down firmly to his vehicles, wherein he delights in the enjoyment of material pleasures. He is consequently shut out from realizing the highest ḍharma known as Sarva-ṭantra.

281. The Ātman, of boundless potency, is moved by the śabda suited to its nature and, of a truth, attains to the highest stage of perfection.

282. Śabda is located in akshara: and akshara is known as beeja: and that beeja grows and fructifies in this Śuddha-dharma-mandala.

283. Yôga-beeja is it called and confers every kind of siddhi: it is profoundly secret in all the worlds, and is steeped in yôgâmrta.

284. This yôga-sâvitri is taught by the Atharva-vêda. The Dêvi, the ancient, should be meditated upon as enveloped in the yôga-sâvitri.

285. He who worships the Ātman in this physical body through the means of yôga, raises himself to the highest place among men and is endowed with all powers.

286-287. He is Brahma, he is Śiva, he is Indra, he is the supreme Akshara: he is the Ruler of himself."

Having thus given out to the listening multitude the sâvitri, the Mother of yôga, he resumed his discourse and said, "These are the doctrines held by the members of the Śuddha-dharma-mandala.

288. I will expound them to you in brief: listen ye, therefore, with your souls. There is

nothing higher than the science of yôga : everything is rooted in yôga.

289. *All men will, during the Kali-yuga, form one class, one caste : they will follow one faith and walk in the path of one vêḍa.*

290. Pure of diet, pure of life, purified by holy sacraments, beneficient of spirit, they will be equal-minded and will see their Self reflected in everything.

291. And to this end should you spread among men the knowledge and practice of this ancient and beneficient ḍharma. Rest assured that men will reap no happiness through the institutions of castes and orders.

292-294. The vêḍas themselves sanction the abandonment of the rules of castes and orders in some cases and at certain times. *The time has now come when all ḍharmas should, by their very nature, be unified and men should cease to set up for themselves invidious distinctions and barriers in this Kali-yuga.* Now, śuḍḍha-ḍharma, which is no other than the ancient yôga, is alone qualified and capable to secure all good and happiness to the worlds : and this will follow *only if all ḍharmas be unified.*

295. I, born of the ray of Brahman, have come down to the Baḍaree-vana intent on the preservation of the worlds and the establishment of śuḍḍha-ḍharma.

296. The rules of castes and orders are good and useful in this Kali-yuga only so long as they are dear to the community.

297. *The various grades, higher and lower, of society should be based upon wisdom. Viḍyâ elevates a man to the highest position among men; and the absence of it degrades him to the lowest level.*

298. *Every one is entitled and qualified to aspire to viḍyâ.* It secures for one the wisdom that forms the means to the attainment of happiness, spiritual and material.

299. In this maṇḍala, all men and women are qualified to occupy responsible offices: all of them are under the coṇtrol of the hierarchs.

300. The supreme Brahman is the same for all. The eternal Āṭman is the same for all: the Mediator is the same for all: and likewise Prakṛṭi is the same for all.

301. The man endowed with that noble excellence of equal-mindedness, realizes all his desires thereby. The knower of Brahman is the same towards all beings and he is rightly held to be higher than all.

302. The institutions of castes and orders flourish among men in this Kali-yuga only until their divine Eye is opened.

303. This faculty does not accrue during the Kali-yuga from the practice of the rules of the castes and orders: but the rules of the four castes are generally held to be decidedly more important.

304. Divine sight does not accrue to men naturally during the Kali-yuga: hence, it behoves upon you, sages, to encourage the śuḍḍha-ḍharma."

305-305½. The Lord paused here for a while and resumed, "Regents of the worlds! instal Yôga-ḍêvi whom you see here, as the Queen of the Śuḍḍha-ḍharma-manḍala: she is the energy of Brahman and the Giver of all good: celebrate her coronation with due solemnities."

306-308. Thus exhorted by the maharshi Nârâyaṇa, the sages, guided by the Lord of the universe, seated the Yôga-ḍêvi upon the yôga-peetha and with hearts full of supreme joy, celebrated, with due rites, the coronation of the great Goddess, the presiding Deity of all beejas, that the worlds might enjoy all good and happiness.

309. Having enthroned the Mahâ-ḍêvi on the eternal yôga-peetha, they saluted her with joined palms and sang her praises in auspicious accents.

Ōm Hreem Śreem Kleem Bhagavaṭi! Śuḍḍha-ḍharma-manḍala- nâṭha-vallabhê! Sarvâ-nanḍa- vaibhava- kâraṇa-moolâḍiṭya- jyôṭir- maya-

svaroopê! Sarvaiśvarya-kâranôṭpaṭyâḍhâra-mooladivya-Śreem - beeja-jyôṭirmaya - svaroopê! Sarvamâyâḍhishṭhâna - kânṭi - vaibhavânanḍamaya-Hreem-beeja - jyôṭisvaroopê! Sarva-viḍha-vinôḍâścharyakârana - sarvakâmyaphala - sâḍhanasṭhânamoola - Kleem - beeja-jyôṭirmayasvaroopê! Ḍivya-sâramayânanḍa-kârana - vaibhava-svaroopê! Namasṭê, namasṭê, namasṭê.

Sarva - viḍyâpooriṭa - rasâmrṭa - sâra-brahmânanḍa - vinôḍa - kârana - vaibhava - rasapunjasukhamaya kârana - jyôṭirmaya - svaroopê! Aimbeejasvaroopê! Brahma- samsṭuṭê! Namasṭê, namasṭê, namasṭê.

Sarva - vichiṭramaya - vâsanâpooriṭa - sukhamayâś - charya- kâranoṭṭamânanḍa-vaibhavâḍhârakâranasvaroopê! Kam - Hreem beejasvaroopê! Namasṭê, namasṭê, namasṭê.

Sarva - srshtyaḍyâḍhâra - kârana-moolânanṭabeejâkshara - pooriṭâshtâksharakôti - moolabeejasvaroopê! Hum - beejavêḍyê! Lam - beejaroopê! Namasṭê, namasṭê, namasṭê.

Sarva-viḍha-ḍharmanishtha-svabhâvanishthaṭapônishtha- ḍhyâna- japa- pooja- karma-prayukṭâkshara-râśi - paripooriṭa - sarvâkâśa - paramânusphuriṭa - sarvaśabḍa - jeevasvaroopê! Sarvâkshara vaibhavâḍhâra - kânṭâkshara - srshtyâḍikâranasvaroopê! Kraim-beejavêḍyê! Kreem-beejasvaroopê! Namasṭê, namasṭê, namasṭê.

Sarvôṭṭamôṭṭama-niṭyaṭva-kâraṇâḍhârâṭyanṭa-sookshmaṭamâ - ḍhâra - vibhava - kâraṇa - beeja-svaroopê! Śam-beejavêḍyê! Him-beejaroopê! Namasṭê, namasṭê, namasṭê.

Sarvâṇda-charâchara-vyâpya-vyâpaka-moorṭâmoorṭa - brahma - sṛshṭyâḍhâra - vaibhavôṭṭamôṭṭamâkshara -punja-kâraṇâ-ḍiṭyamâyâ- beejavêḍyê! Ōm - Hreem-beejasvaroopê! Namasṭê, namasṭê, namasṭê.

Sarvaiśvarya - phala- praḍânâ- nanḍa- brahmasvaroopê! Sṭree - purusha - vigraha-śakṭyâḍhâra-kâraṇa-vargapooriṭa- viviḍha-rasa- brahma- vinôḍa-śubhâścharya-sâra- pravâha-nirmâṇa- kâraṇa-beeja-svaroopê! Kleem-Śreem-beejaroopê! Namasṭê, namasṭê, namasṭê.

Sarvaviḍyâ - rahasyârṭhâmṛṭa - sâra - pravâha-rasagrâhya - brahmânanḍa - virâṇmoorṭa - vaśya-kâraṇa - moolakâraṇa - beejasvaroopê! Kleem - Śreem-beejavêḍyê! Namasṭê, namasṭê, namasṭê.

Sarvânanda-prakâśa - kâraṇa- vibhava- moorṭâmoorṭa - vargâḍyâḍhâra - kâraṇânubhava - praṇaḍa-sannâḍâ-nunâḍa-nirnâḍa-vinâḍa- sunâḍa- praṭinâḍa-mahânâḍa - binḍubinḍunâḍa - binḍunâḍânṭa - śabḍa-prakâśa - binḍunâḍâkshara - prakâśa-kâraṇoṭṭamôṭṭama - sukhânanḍa - kâraṇa - beejavêḍyê! Śreem-Hreem- Khum - Hum - beejasvaroopê! Namasṭê, namasṭê, namasṭê.

Ḍeepôḍaḍhi - kulâchala - maheeruha - naḍeeśasyagṛha-ḍêvarshi-manu-mahâṭma - yôgyâḍhikâripurusha - jeevavarga - lôkasapṭaka - chakrasooṭrabrahmâṇdasooṭra - jeevâṭma - paramâṭma - brahmasooṭra-kâraṇa-kanḍa-beejasvaroopê ! Ṭreem-Aim-Hreem-beejasvaroopê! Namasṭê, namasṭê, namasṭê.

Samasṭa - jeevakôti - sṛshtikâraṇa, - brahma - virât - kâraṇa, - virâdakshara - ṭapô - virât - kâraṇa,-ḍhyâna-virât-kâraṇa,- bhakṭi- virât - kâraṇa,-karma-viraṭ-kâraṇa, - samâhâra-virât - kâraṇa, - śakṭyâḍyâḍhâra- sapṭakôti- mahâmanṭra- śabḍa- brahmaśakṭikâraṇa, - moola - beejasârê ! Aim - Śreem - beejaroopê ! Namasṭê, namasṭê, namasṭê.

Aṭyunnaṭâ- ṭineecha-lôka -sammêlana- kâraṇa,-sarvâṭma - samabhâva - vigñâna - kâraṇa, - virât - brahma - kâraṇa,- vaibhava - vṛṭṭânṭa - prakâśaka - moorṭâmoorṭa-ṭapô -dhyânâḍi-sâḍhanaṭama - mahâkshara - beejasvaroopê ! Śreem-Ōm - beejaroopê - Namasṭê, namasṭê, namasṭê.

Para - kâraṇa - kâryârchânṭaryâmi - vaibhava - kâraṇâṭma - anâṭma,- samâṭma,- sooṭrâṭma, - paramâṭma,- jâgraṭ-swapna-sushupṭi-ṭureeya-ṭureeyâṭeeṭâ - vasṭhânuroopâ - nanḍamaya - vâsuḍêva-nishtha-kâraṇa - svasvaroopa - vigñâna-sâḍhana-mahâvêḍa-vêḍyâsvaroopê ! Hreem-Ōm-beejaroopê ! Namasṭê, namasṭê, namasṭê.

Sarva-ṭêjômaya - virâtbrahma - sêvaka-moorṭâmoorṭa-brahmâḍi kânṭa - moolôṭpaṭyâḍhâra - sṛshtyamśa - vaibhava - ṭêjômaya - svaroopa - sarvaḍêva-

vinôḍa-sâra,-vipra - sâra,-naishthika - śara,-brahma - sukha-brahmânanḍa-sukhânubhava-bhôgyasâra-, vêḍa-ṭaḍangôpângâḍi rahasyârṭha-grâhya-sukhasâra,-mahâkusumasâra,- jeevâḍhishtâna - kuśa-sâra,-kuśa-kusumânanḍa-sâra, -nâḍasâra,-nâḍânanḍa-vaibhava-sâra,-nâḍânubhava - sukharasasâra,-sarvamoolaprakṛṭisâra,-sarva prakṛṭi-vikṛṭi-sâra,-sarva-shôdaśa-bhâvâbhâva - sâra,- sarva lôkânda-brahmânda-chakrôpachakra- mahâchakra sâra,-prakâśaka-ṭêjômaya-beejasvaroopê ! Am-Kam-Śreem - Hreem - beejasvaroopê ! Namasṭê, namasṭê, namasṭê.

Sarva-lôkamṛṭâ-ḍiṭya,-sarva-ṭêjômaya- brahmasvaroopa - kâraṇâḍhipâḍiṭya, - sarva-ṭapô- mahimâprakâśâḍiṭya, - ṣarvaṭeerṭha sára - prakâśâḍiṭya, - sarvaviḍha - saṭya - śoucha - niyama - prakâśâḍiṭya,-sarvanishta-prakâśâḍiṭya,-sarva- kâraṇaiśvarya-prakâśâḍiṭya,-sarvôṭṭamôṭṭama-ṛshi - mahâṭma-siḍḍha-yôgi-varga-yôgyaṭâ-prakâśâḍiṭya,- sarva-virât-vâsu - ḍêva - mahâḍêva - hiraṇyagarbha - vasu- ruḍrâḍiṭya-śvineeḍêva-varga-prakâśâḍiṭya,-sarvânanḍa-prakâśâḍiṭya,-sarvôṭṭamôṭṭama-brahma-yôgi- prakâśâḍiṭya,-sarvôpâsyâ-ṇḍâṭhipaṭi-nârâyaṇa-garbhâḍiṭya,- jeeva-prakâśaka - ḍivya-ṭêjômaya- beejasvaroopê ! Reem-Śreem - Hreem - Ōm - beejasvaroopê ! Namasṭê, namasṭê, namasṭê.

Sarva - ṭapôvirôḍha, - ṭapasvijana - virôḍha,-nâḍânubhavaprakâśa-virôḍha, - ṭapôvṛḍdhi - mârga-virôḍha,-lôkaikya-virôḍha,- lôkasamabhâva-virôḍha,-

lôkâbhyuḍaya virôḍha, - sarva-bhâgyavirôḍha, - saṭkṛtya - virôḍha, - sarvaviḍha - sukhânubhava - virôḍha, - śreebhagavaṭ - sallâpa - virôḍha, - mahâṭma - maharshi - mahâsiḍḍha - mahâyôgi - svarôḍaya-sambhâshaṇa - virôḍha,- parabrahma - prâpṭisâḍhanânushthâna - dhyânâḍi-virôḍha, - saṭkarmavirôḍha, - sarva-ḍivyaḍṛshti - virôḍha, - sarvâmṛṭapravâha-sara-virôḍha, - sarva - śaṭru - nâśaka - mahâkailâsâ-ḍhipaṭi-mahâḍêva-vibhava- moola - kâraṇâkshara-jyôṭirmaya-svaroopê ! Teem - Keem - beejaroopê ! Namasṭê, namasṭe, namasṭê.

Niṭyôṭsava - niṭyakalyâṇa - niranṭara - śâśvaṭabrahmânanḍânubhava - nirmala - śuḍḍha - vairâgyagñâna - ḍâṭṛṭva - karṭṛṭva-śakti - moola - beejasvaroopê ! Ōm-Śreem-Him-beejasvaroopê ! Namasṭê, namasṭê, namasṭê.

Yâgaśâlâ - pâkaśâlâ - nanḍaśâlâ-nânâ vinôḍa vichiṭra-nataśâlâ -pooraṇkṛpâśâlâ - sarvajeeva samrakshaṇaśâlâ - sarvajeevasukhânubhavanirmâṇaśâlâ-sarvaḍêha śuḍḍhikarma śâlâ - amṛṭasâra pooriṭabrahma sukhânubhava śâlâ-sarva vinôḍa vichiṭramâyâviḍyâ śâlâ-sarvaviḍyâ nivâsa śâlâ-sarva vinôḍa vichiṭra nânâviḍha siḍḍhi taposâlâ-ḍhyâna śâlâ-sarvôṭṭama manṭra beeja samskâra śâlâ-sarvôṭṭama manṭra vaibhava sukha ḍêvâḍhivâsa śâlâ-hyuoorḍhwa dṛshti krama manṭra beeja śanku kuśa paḍma chakra śâlâ-sarva manushya ḍêva brahmâḍi varga sampoorita śuḍḍha śâśvaṭa ḍharma śâlâ-śuḍhya

śuḍḍhi sameekaraṇa ḍivya beeja manṭra śâlâ-śreeman Nârâyaṇa maharshi śuḍḍha ḍharma maṇḍalâ vinôḍa sukha poorṇa śâlâ-ḍâsa ṭeerṭhâ brahmânanḍa jana samsêviṭa mahâśâlâ-niṭya chiranjeeviṭva nirmâṇa śâlâ-chiranjeeviṭva samsṭhâpanaśâlâ-sarvôṭṭama môksha sâmeepya śâlâ,-sarva siḍḍhi śâlâ-sarva yôgânushtânaśâlâ - kshara vibhava beeja-svaroopê! Ōm-Bhum-Śreem-beejaroopê! Namasṭê, namasṭê, namasṭê.

Āḍiśakṭi-neeṭiśakṭi-mânusha ḍêva ṭiryak sṭhâvara jangama vyâpooriṭa ḍivya śakṭikaṭva śakṭi-niṭya śakṭi-naimiṭṭika śakṭi-navagraha śakṭi-moorṭâmoorṭa brahma śakṭi-nâḍabrahma śakṭi-têjômaya brahma śakṭi-amṛṭaśakṭi-ânanḍa śakṭi-âḍhbuṭa sukhânubhava śakṭi-sarva vibhava śakṭi-sarva śakṭyâḍi kâraṇa jyôṭirmaya brahma śakṭi-viḍyâ poorṇa śakṭi-nirvikalpa śakṭi-samasṭâṇḍaṇḍa samasṭa vyavahâra sâra śakṭi-gñânaprakâśa śakṭi-sarvakâraṇa samâḍhi śakṭi-ânanḍa śakṭi-Eeśvara sâmeepya karṭṛṭva śakṭi-sarva viḍyâ poorṇa prakâśa vaibhava vinôḍa sâra śakṭi-sarvânanḍânubhava nâḍa nâḍânṭa kâraṇâ ḍyâḍhârânanḍa vaibhava sâra rasa praḍhâna śakṭi-svarôḍaya beeja śakṭi-ḍêśânṭara vachana śravaṇa ḍarśana sparśana kâraṇa mahâśvara beeja moolaśakṭi-visha bâla graha pooṭanâ kshuḍra śoonyâ pasmâra mahâjvara vishoochikâ piśâchikâḍi ḍôsha nivarṭaka śakṭi-sarva ṭapômaya śakṭi-sarvânubhooṭa gñânêcchâ

kriyâ samâhâra parabrahma śakṭi-sarva yuga jagaḍrakshaṇa śakṭi-śreeman Nârâyaṇa yôga vaibha vânanḍâ ḍyâḍhâra moola śakṭi-sarva samśâra sṛshti sṭhiṭi laya mahâsakṭi-sarvâmṛṭa sâra pravâha sâgarâ nanḍânubhava vichiṭra śakṭi-vâchâmagôchara mahâśakṭi - sarva kâraṇa yôga śakṭisvaroopê ! Aim-Hreem-Ōm-beejaroopê ! Namasṭê, namasṭê, namasṭê.

Āḍi nâdeeprakâśa - nâḍa nâdee prakâśa-jyôṭir nâdeeprakâśa-nâḍânṭa nâdeeprakâśa - nâḍânubhava nâdeeprakâśa-sarvaṭeeṭa nâdeeprakâśa-amṛṭa sârâḍhâra nâdeeprakâśa-jyôṭis sârâmṛṭa sâra nâdee prakâśa-oorḍhva nâdeeprakâśa-sookshma nâdee prakâśa-brahma nâdeeprakâśa - anṭarnâdeeprakâśa-sṭhoola nâdeeprakâśa-sookshmâ sookshmâṭma kâraṇâḍhâra nâdeeprakâśa-sarva vaibhava nâdeeprakâśa-aṭyuṭsahânanḍa paripoorṇa nâdeeprakâśâ-saḍyô bhôga nâdeeprakâśa-sarva śâsṭrârṭha prakâśa nâdeeprakâśa - sarva svabhâva guṇa nâdeeprakâśa-sarvaiśvarya ṭêjas śakṭyâḍhâra kâraṇa nâdee-prakâśa-ṭaṭṭaṭ kâraṇa nâdeeprakâśa - uṭṭamôṭṭama sṛshtyâḍi kâraṇa nâdee prakâśa-sarva ṭapas siḍḍhi nâdeeprakâśa-sarva karma gñâna bhakṭi śaraṇa nâdeeprakâśa-sarva kâranânanḍânubhava vaibhava samâḍhi nâdeeprakâśa-sarvôṭṭama gñâna sṛshty-aḍyaḍhâra kâraṇa nâdeeprakâśa-sarvâḍhikâri virât brahma vargâḍi svaroopa nâdeeprakâśa-sarvônnaṭa paḍânubhava niṭya chiranjeeviṭvâḍyâḍhâra kâraṇa

nâdeeprakâśa-ṭaṭ ṭaḍḍêva manushyâḍi śareera pravêśa sâḍhana nâdeeprakâśa - niṭya niraṭiśaya sukhânubhava kâraṇa nadeeprakâśa-sarvakârṭṛṭva sarva niyanṭṛṭvâḍi sthâna prakâśka nâdeeprakâśa-sarvôṭṭama ṭapônishtha poorṇa sukhâ nanḍâḍhâra vaibhavôṭṭamôṭṭama rasapoorṇa nâdee prakâśa-sarvêshta rasa phala praḍâna kâraṇa nâdeeprakâśa - sarva ḍṛśyâ ḍṛśya lôka ṭaṭva sookshma vigñâna kâraṇa nâdeeprakâśa-sarva vinôḍa viśvaroopâḍhâra kâraṇa nâdeeprakâśa-sarvânṭaryâmi svaroopa vigñâna sâḍhana nâdeeprakâśa-sarva siḍḍha mahâpurusha mâhaṭma svaroopa vigñâna sâḍhana nâdeeprakâśa - sarva manṭra beeja ṭêja svaroopa vigñâna sâḍhana nâdeeprakâśa-sarva vibhooṭyâḍhâra kâraṇa nâdee prakâśa-sarvalôka sahôḍarabhâva rahasya vigñâna sâḍhana nâdeeprakâśa - sarvâmṛṭa varga sukha pravâha sâra nâdeeprakâśa-sarva lôka kâla vyâ ḍhyapamṛṭyu mṛṭyu samhâra kâraṇa nâdeeprakâśa-sarvârishta nivṛṭṭi sâḍhana nâdeeprakâśa-sarvalôkaḍêva manushya sambhâshaṇa sâḍhana nâdeeprakâśa-sarvêśvara śakṭi vigñâna sâḍhana nâdeeprakâśa-sarvakalyâṇa guṇâvâpṭi sâḍhana nâdeeprakâśa-vâng manô buḍhyaṭeeṭâ ṭmavasṭu vigñâna sâḍhana nâdeeprakâśa - śree bhagavaṭ sallâpha sâḍhana nâdeeprakâsa-sarva purusha sṭree śiśu paśu virôḍhi nirasana siḍḍha manṭra beeja vigñâna sâḍhana nâdeeprakâśa-ṭaṭṭaṭ svaḍêśa mahârâja niṭyâbhyuḍaya kâraṇa nâdeeprakâśa-

sarva vaśeekara nâdeeprakâśa-sarva mangalanuśâsana nâdeeprakâśa - kârana beejasvaroopê! Aim-Lum-beejasvaroopê; Namastê, namastê, namastê. Hê! Paramânanda vinaya śaktisvaroopê! Hê! Paramadayâ vibhava śaktisvaroopê! Hê! Bhaktaparipâlana nityatva tejômaya svaroopê! Hê! Nityakalyâna nirantara mahâśiva śakti svaroopê! Śreeman Nârâyana śakti svaroopê! Hê! Paramânanda paripoorna parâkâśa brahma mâyâdhara svaroopê! sarvavidha kshut pipâsâdi varga nivrtti kârana poorna mrta brahma mandalâdhâra kârana brahmasvaroopê! Samastaushadhi varga veerya parâkrama siddhi svaroopê! Brahmasvaroopê! Ōm-Hreem-Śreem-Kleem-Aim-Sauh beejaroopê! Namastê, namastê, namastê.

310. Thus did the assembled maharshis and siddhas laud the energy of Brahman, higher than the Highest and saluted her again and again with folded hands.

311. The Lord Yôga-Nârâyana, the Self of all and the One Initiator, then addressed himself to the maharshis that offered their worship to him.

Thus ends the First Chapter of the Section on Dharma in the First Part of the Anushthana Chandrika known as Sanatana-dharma-deepika.

CHAPTER II.

1. Then, Nara praised the Lord of the yôgis, the Ruler of all, who, thus expounded the ḍharma and questioned him upon that ancient subject.

2. "Salutations to you, lotus-eyed One! salutations to you, Ruler of the universe! you are worshipped alike by the ḍêvâs and the asurâs.

3. Deign to explain to me the mysteries of the Śuḍḍha-ḍharma-maṇdala that secures the highest aim and fulfills all the desires of men: for, I have taken refuge in you."

4. Thus questioned by Nara, the Lord Nârâyaṇa replied as follows, out of supreme compassion.

5. "Listen to me, divine Nara, while I instruct you in the ancient ḍharma, cognizable by direct perception, pure, and conducive to happiness to men during the Kali-yuga.

6. The twenty-four tatvas are named *Puru* and their collective aspect bears the same name.

7. That is no other than the divine City with nine gateways. The Self reposes in it and derives, in consequence, its name of *purusha* in all the worlds.

8. All men are hence called purushas and likewise the ḍêvâs.

9. The purushârṭhas are but the powers of the purusha that secure for him the desired results.

Hear me while I explain to you their nature and characteristics.

10. Ḍharma, Arṭha, Kâma and Môksha are recognized as purushârṭhas, but there is a fifth known as Prâpṭi.

11. To every one comes the feeling "I will become the protector of all": hence such protectorship becomes the foremost and first Aim of his existence.

12. So, Ḍharma, the first of the purushârṭhas, is said by the wise to be no other than that *protectorship.* Every man resolves within himself "I will become the knower of that which forms the connotation of all sounds":

13. hence, Arṭha forms the second of the purushârṭhas; so say the knowers of Truth.

14. Every man says to himself "I will be happy," that Kâma or desire forms the third of the purushârṭhas which manifests itself as that happiness.

15½. Every one says to himself at the end of all his labours "I am free": hence, Môksha or liberation is said to be the fourth of the purushârṭhas.

16-17. Every one says to himself "I have at last reached the goal"; hence, Prâpṭi or realization, beneficent in its nature, is declared by the knowers of Brahman to be a purushârṭha too.

18. Cognition, desire, action and their summation are declared to be the means within the reach of men to secure the purushârṭhas.

19. All these go under the name of ḍharma in all organizations: for, they *protect* everything.

20. Ḍharma adapts itself to the changing phases of Time: omnipotent is Time and it is no other than the supreme Purusha. All men are divided into four grades according to their nature.

21. They are under the rule of Time, for, irresistible is its march. Fourfold is its variety —Kṛṭa, Ṭrêṭa, Ḍvâpara, and Kali.

22. These are declared by the knowers of ḍharma to be but the manifested aspects of the Lord as Time. Know that a yuga is but a phase of consciousness of the Lord.

23. The maharṣhis, of yore, saw, through their divine Sight, every grade and variety of ḍharma and promulgated it in the world as adapted to the succeeding yugas.

24. Ḍharma has not been observed to be uniform; it is not equally applicable to all: the soul of it varies with the varying cycles, which are but the manifestations of the Lord.

25. That is rightly held as ḍharma, which has the power, inherent in itself, to protect and preserve all worlds at all times and confers good and happiness according to the various cycles.

26. Time has the power to make ḍharma appear as aḍharma : Time has the power to make aḍharma appear as ḍharma.

27. Aḍharma forms the vital element in actions based on ḍharma : ḍharma forms likewise, the vital element in actions based upon aḍharma.

28. This inter-relation is as old as Time. The ḍharma that is followed by the wicked is aḍharma and is called infernal ; the ḍharma followed by the good is recognized as divine.

29. Ḍharma and aḍharma are held to be the eternal nature of Brahman ; śuḍḍha-ḍharma is higher than they and aims at their synthesis.

30. Four are the kinds of the supreme and eternal ḍharmas followed by the maharṣhis of restrained selves, who are devoted to the śuḍḍha-ḍharma.

31-32. Harmlessness, true speech, service to humanity, according to his measure, that secures the welfare and good of the worlds, meditation upon the supreme Self that manifests everywhere as one ; this ḍharma is eternal.

33. The duties of the castes and orders, that obtain among the sages who are devoted to the śuḍḍha-ḍharma and have realized their divine Selves, do not generate such evil tendencies as desire and anger.

34. This ḍharma or law that is enjoined in this Śuḍḍha-ḍharma-maṇḍala, is pure, devoid of selfishness and conduces to the good of all worlds.

35. Those that are members of this Organization are known by the name of śuḍḍhas, devoted to the meditation on Brahman; for, man or woman, every one, of them is śuḍḍha.

36. The members of this Brotherhood take the science of Praṇava as the subject of their study. The śuḍḍhas, who see everything with an equal eye, hold it excellent to teach it to others.

37. Sacrifice should be an act that enables one to stand face to face with his higher Self: it is physical, verbal and mental.

38. Conducting a sacrifice for others, in the case of the śuḍḍhas, is but the above three-fold act, which makes him see his Self everywhere.

39. Charity or giving is the surrender of his Self to Brahman through the medium of the śuḍḍha-yoga. Receiving a gift is but the preserving of his body for the efficient discharge of his duties.

40. Thus has been expounded to you the secret significance of the six Acts. None of the promulgators of moral codes know it.

41-42. The śuḍḍhas see the ḍharma observed in the Kṛṭa-yuga as the cognition-aspect of Brahman. The ḍharma followed in the Ṭrêṭa-yuga is

the action-aspect: the ḍharma observed in the Ḍvâpara-yuga is the devotion-aspect: while the ḍharma practised in the Kali-yuga is called the synthesis of the above: and it is what is known as the śuḍḍha-ḍharma.

43. Hence it is that the sages to whom ḍharma is dear and who devote themselves to the promulgation of the Āṭma-dharma thus extol the Kali three times over—"Holy is Kali: holy is Kali: holy is Kali."

44. Hence, those that are born in the Kali-yuga shall, every one of them, be blessed with a vision of Brahman.

45. The beginning and the end of all ḍharma is eternal and established by Brahma, Vishṇu and Mahêśvara: they should be well studied by proficients in ḍharma.

46. The beginning of ḍharmas is laid in the Kṛṭa-yuga in the body itself; while the end is laid in the Kali-yuga in the Self and not otherwise

47. All sins of men are washed pure in the waters of the perfections of the Self and they realize ḍharma with very little effort during the Kali-yuga.

48. The four castes attained the Aims of life in the other yugas after long and arduous efforts: it is not so during the Kali-yuga.

49-50. There are some maharshis, promulgators of moral codes, who, deluded by ignorance, teach that the ancient dharma is nothing but such rites as the jyôtishtôma, the worship of the gods, sacrifices and such acts of public charity as digging wells and tanks and other dharmas that are foreign to the spirit of the śâstras.

51. But the eternal dharma is that which is undecaying at all times and in all places. It is of the same nature everywhere, is equally applicable to all and contributes to the welfare of others.

52. It is eternal, imperishable, stainless, and beneficial to all worlds : it has its source in Brahman and can be practised by all grades of men.

53. This alone is to be followed by the śuddhas. It works towards the increase of love and sympathy everywhere : it is definitely ascertained to be the life-principle of dharmas."

54. Thus did the Lord of the śuddha-dharma, the supreme Teacher, explained the ancient doctrine to Nara.

55. But, I saw the sad and miserable state that was in store for the duties of castes and orders during the Kali-yuga, and questioned the World-Teacher again upon the dharmas.

56. "Salutations to you, Lord! the abode of all auspicious qualities! I pray you to solve me this doubt that troubles my heart.

57. Brâhmaṇas, kshaṭriyas, vaiśyas and śooḍras will become all one and undistinguishable during the Kali-yuga; how, then, could Kali be called holy?

58. Women will transgress all bounds and will, of themselves, seek husbands suited to them in nature and temperament: how, then, could Kali be called holy?

59-60. Śooḍras, chaṇḍâlas and other degraded classes will become masters of viḍyas and anxious to worship the gods: they will be objects of worship and reverence: worse than all, they will become *touchables*: great Lord! how, then, could Kali be called holy?

61. Only such śâsṭras will be held as authoritative in the Kali-yuga as find final favor in the eyes of men; all men will claim and exercise the function of Initiators: then, how could Kali be called holy?

62-63. Brâhmanas will parade their knowledge of the śâsṭras as claims to recognition and respect. They will be solely intent upon satisfying their appetites. They will gradually deceive their masters, (who will be no better than animals) with sweet and flattering words and earn much wealth. Such being the case, Lord of Baḍaree! how could Kali be holy?

64-64½. The twice-born belonging to the various castes and orders, will never perform, with earnestness and faith and in due season, the rites in

connection with the gods and the piṭris; how, then, could Kali be holy?

64½-66. Thus, many a great ḍharma will be neglected by men in the Kali-yuga, bent as they ever are on selfish pleasure; how then could Kali be holy? I pray you to solve me this doubt."

67. Thus questioned by myself, the Lord proceeded to expound the secrets of all ḍharmas.

68. "Hamsa-yôgi! thou great and sinless One! Well have you questioned? I will impart to you the supreme Truth that will dispel your doubts.

69. A follower of the suḍḍha-ḍharma perceives in all beings one eternal Existence, non-separate, manifesting in separateness.

70. All mortals are held to be equal in this world, since all bodies are equal; they are built of but different combinations of the matter of the same plane; and, divisions and grades are made by qualities and actions.

71. The supreme Self, the supreme Lord, is the same in all beings and to that Ruler there is none dear, none hateful.

72. Chaṇdâla, dog-eater and every other lowest of the low are, by their nature, the servants of the supreme Self.

73. The wise make no such distinctions in the Self as brâhmaṇa, kshaṭriya or any other.

The distinctions of castes are understood by the vêḍas to be but differences of status and never otherwise.

74-75. The dull-witted create them but in this body. Brâhmaṇas, kshaṭriyas, vaiśyas, śooḍras and others know the Truth and become, every one of them, desirous of securing the welfare of the worlds; and hence they are of one type. *That is why Kali is said to be holy.*

76-78. Women, in the Kali-yuga, will be proficient in all branches of knowledge. They will examine, in diverse ways, the course of man's life and will choose for themselves, with due rites, a mate suited to them in age, habits, birth and character: they will, in this, but follow the laws of marriage that held good in the other yugas. Hamsa-yôgi! you can find no fault in it: *hence, Kali is holy.*

79-80. All branches of knowledge will be open to all during the Kali-yuga. Hence, every caste will produce great souls, auspicious, wise and brâhmic in their nature: they will be teachers and will be held in high reverence by the world. Mighty yôgi! *Kali is, in consequence, rightly held to be holy.*

81. Knowledge should be sought and gathered from everywhere, provided it is consonant to reason and ḍharma and is capable of being sensed

by direct perception. What fault do you find in this?

82. A few will be born in the Kali-yuga, who will promulgate right śâsṭras and to whom the vêḍas will hold no secrets.

83. How could the codes given out by them, out of compassion, be otherwise than authoritative and pregnant with great truths that conduce to the welfare of the world? *Hence, Kali is holy.*

84. True it is that some deceive their masters by many a wile and rob them of their wealth: ignorance and delusion are the cause of it. *But how could you hold Kali up to blame for it.?*

85. This sinful way of life is as old as Time: it was even so during Kṛṭa and the other yugas for, it springs from the quality of darkness in man. *Hence, Kali should not be blamed for it.*

86. Ḍharma must be purified as suited to the varying periods of Time by the maharṣhis and other great beings: else, faith and earnestness will die out in the world."

87. Thus did the Lord give out the secrets of wisdom, consonant with ḍharma: when, Vasishtha addressed himself to Him with folded palms of reverence and said:

88. "Lord of the ḍêvas and their Rulers! Promulgator of the śuḍḍha-ḍharma! What is the

first rule of conduct? What are the duties of the castes like?

89-90. What is the code of ḍharma that is enjoined upon the members of the Śuḍḍha-ḍharma-maṇdala? How shall we instruct the world during the Kali-yuga? Impart to us what other codes of ḍharma should be known by us during that cycle. Salutations to you, Lord of Lakshmi!"

91. The Lord replied "Vasishtha! listen to me while I explain to you everything about the śuḍḍha-ḍharma and its teachings on which you question me, as also about other codes.

92. Every one in the maṇdala, gods or men, should, during the Kali-yuga, hold Right conduct as most important.

93. The Lord manifests himself in the hearts of all beings as the Self. The knowledge of the Self shall be the ancient ḍharma during the Kali-yuga.

94. Meditation upon the Self as the inner Ruler, the divine Teacher and the Giver of all good, realizes, during the Kali-yuga, the supreme Goal.

95. Knowledge and *knowledge alone* will form the standard of caste in the Kali-yuga; knowledge lies at the root of everything: and without knowledge there is nothing.

96-97. Members of the four castes, out-casts, yavanas, fowlers and other degraded classes that

might spring throughout the Kali-yuga, will reach the supreme Goal through the śuḍḍha-ḍharma. The duties of castes and orders cannot conduce to happiness *at all times.*

98-99½. For they are based upon the body and not upon the Self. During the Kṛṭa and the other yugas, holy men carefully inquired through the viḍyas into the nature of the supreme Lord and Ruler, and offered worship to him: but during the Kali-yuga, men will not be blest with devotion anp will not offer worship to the ancient myriad-formed Lord, who secures to every one the results of his acts with unerring justice.

99½-101. Men will have no inclination to observe the rules of conduct that pertain to the castes and orders: maharshis and gods will no longer be visible: the holy of fires will have become impure and the race of genuine kshaṭriyas will no longer be found among men.

102. The Brâhma-sacrament enjoined upon men and, in particular, upon women in their eighth year, is no longer useful, since life is shorter and feebler.

103. The right time during the Kali-yuga for the performance of rites and duties is *when the desire comes upon men. Mental* purity will be held very high among men during that cycle.

104. With pure minds will they perceive the radiant Self within them through the yôga-brahma-viḍya followed by the members of the Śuḍḍha-ḍharma-maṇdala.

105. That purity of heart is attained by beholding everything with an equal eye: and that, again, is possible only when all are equal and of the same type.

106. The ancient ḍharma is that which is imperishable at all times and in all places and is easily followed by all men.

107. The divine yôga-brahma-viḍya shall be taught to men by you during the Kali-yuga: I raise my arms aloft and proclaim it true.

108. Nara shall be the secretary of this Śuḍḍha-ḍharma-maṇdala and the spokesman of humanity: and Yôga-ḍêvi shall take a similar place.

109-110. The teacher of wisdom shall be the mighty Nâraḍa, the ruler of the Saṭya-lôka: Vâmaḍêva, the ruler of the Ṭapô-lôka shall spread among the worlds the yôga-brahma-viḍya as adapted to the various cycles and times. Kâśyapa, the ruler of the Jana-lôka, shall be the director of the teachers of yôga.

111. Chaṇda-bhânu, the ruler of the Mahar-lôka, shall frequently test and examine everything connected with the actual working out of the yôga-brahma-viḍya in the maṇdala.

112. The sage Kālaḍêva, the ruler of the Svar-lôka, shall destroy the enemies of this viḍya.

113½. Subrahmaṇya shall spread the divine Truth and fill the office of purifier. The noble kshaṭriya, Ḍêvâpi, shall take my place in this world and rule as king, and spread the Brahma-viḍya among men.

114½. The thirty-two great siḍḍhas who have raised themselves to my status shall help the progress of the śuḍḍha-ḍharma in all worlds.

115-117. Let great yôgis promulgate through all the worlds the ordinary ḍharmas, the para ḍharmas and the parama ḍharmas and the sarva ḍharmas. Let all worlds wax ever in happiness.

118. I shall now hand over to you the divine rod of yôga-brahma. Rule over the earth during the Kali-yuga in obedience to the orders of Yôga-ḍēvi.

119-120. The great sage Hamsa-yôgi shall perceive, through the power of meditation, all the secrets enshrined in the vêḍas, vêḍângas, upavêḍas, purâṇas and iṭihâsas.

121-122. Devoted to the pure yôga-brahma-viḍya, drinking the nectar that flows from the lotus-feet of Yôga-ḍēvi and sanctified with the blessings of herself and mine, he shall, during the Kali-yuga, instruct the rulers of departments in the secrets of the pure yôga-brahma-viḍya.

123. Four are the orders in this organization —ḍâsas, ṭeerṭhas, brahmas and ânanḍas.

124. Two are the Paths followed by them— the Northern and the Southern. Those that tread the Southern path shall devote themselves entirely to the service of humanity.

125. The knowledge of the secret meaning of the śuḍḍha-viḍya shall be their sole reward: while the members of the Northern school will be endowed with various powers through the meditation upon the manṭras with their beejas and japas and hômas."

126-127. Having thus delivered himself, Nārāyaṇa, the supreme Lord, took leave of the sages assembled there and retired to his hermitage, when the maharṣhis saluted the great Being in profound reverence.

Thus ends the Second Chapter in the First part on Dharma in the Anushthana Chandrika.

ANUSHTHANA CHANḌRIKA.

Part II—On the Dasas.

CHAPTER. I.

1. The ṛshis :—What happened next, Hamsa-yôgi! How was ḍharma re-established, wise One!

2. Tell us about the doings of the Rulers of the worlds, the seven ṛshis and the other great souls.

3. How was the ancient ḍharma settled, that is the source of everything? How were the orders graded in this Organization?

4. What are their names? What is the supreme Goal? What are the sacraments and their powers like?

5. Deign to relate to us in detail everything, out of the compassion that wells out from your heart: for, you are our sole refuge: you are our guru and no other."

6. And to them replied Hamsa-yôgi:—"I will explain to you, siḍḍhas, as well as I can, the śuḍḍha-ḍharma. First I salute Yôga-ḍêvi, higher than the Highest.

7. "The Lord Nârâyaṇa having thus instructed the sages about the establishment of ḍharma in the Kali-yuga, retired to his holy retreat and the sages next took their leave.

8-9. But, Yôga-dêvi, the great Mother, and the Queen of the worlds, saw the approach of the Kali-yuga. She is the feminine aspect of Vishṇu, Nârâyaṇa and Vasuḍêva: she is the mighty power of attraction and the śakṭi known as *praṭyuṭ*: she is both independent and dependent: she is a manifestation of the energy of Brahman and of the ten viḍyas.

10-11½. With the rod of yôga in her hand, divine, wonderful and radiant as a million suns, she

sat in the guise of a siḍḍha upon the auspicious White Lotus that blooms in the pure tank Kusumâkara that is no other than the attributes of Brahman. Through the power of her yôga, she meditated upon her Lord, the Supreme Guru, and performed ṭapas in her body formed of the matter of the transcendental planes of consciousness to which she rises during samâḍhi.

11½-13. I live upon the nectar flowing from the lotus of her feet: hence, I took my seat by her side and engaged myself in supreme ṭapas.

14. I am appointed by her to protect dharma and expound its supreme aspect to such of the members as question me upon it: and that duty I discharge to-day in connection with you.

15. Listen to me, sages all, that abide in Śambala, while I expound to you the ancient, supreme and pure ḍharma.

16. All human activities are, in general, grouped under two classes. This division has the sanction of the Codes and Reason; it is as old as time and supremely patent.

17. The first is named âsura or infernal and the second ḍaiva or divine. And this distinction arises in due order.

18. Asuras and ḍêvas are held to be the directors of actions in all classes from Brahma down to a clump of grass.

19. Energy is respectively infernal and divine, as also action and renunciation: their respective ḍharmas too have been settled beyond doubt.

20. They lead a man to bondage and liberation respectively. The Rulers of the lôkas have been appointed with an eye to the nature of men.

21. Their actions have been previously explained as would ensure happiness to all humanity during the Kali-yuga.

22. The thirty-two chief hierarchs should be reverenced every day by all. I will give out the names of those maharshis.

23. Naraḍêva, Maḍhu-shyanḍa, Ṭêpâna, Nava-nâyaka, Rangaḍêva, Ḍêvâpi, Vâyana, Yagña-nanḍana,

24. Nârmaḍa, Môksha-ḍêva, Nâraḍa, Râma, Yagñaḍa, Ṇâkshara, Yakshara, Chanḍa-bhânu,

25. Baḍara, Ḍaśa-nâṭha, Reemkhaṇa, Vana-jêkshaṇa, Nanḍee, Nâgârjuna, Ṭhânee, Yavana, Yôga-nâyaka,

26. Geeshpaṭi, Nânḍee-rât, Panasa, Ṭapah-prabhu, Yêranḍa, Nanḍi-bhaḍra, and Maḍhu-nâṭha.

27-28. All these are great siḍḍhas that exist for ever in the world. The mighty siḍḍha named Baḍara, of boundless fame, ranges everywhere in the shape of a deer, (for, he takes any form at will) ensuring purity to the world and to all beings.

30. The great sage Reemkhaṇa, of utter purity, is dressed in flowing robes and turban, and bears a golden kettle-drum in his hand; in many a way does he instruct the lowest ranks of the Organization through the medium of the śuḍḍha-ḍharma: this is his eternal duty.

31½. Geeshpaṭi, the great siḍḍha radiant as gold, remains invisible and himself sends out into the worlds the various codes as time and place demands.

32½. The siḍḍha Vanajêkshaṇa instructs the various groups of ṛshis in all parts of the world in the ḍharma that they ought to follow.

33½. Maḍhu-shyanḍa, pure and of the hue of emerald, invests all the yôga-beejas used in this Organization with the power of immortality.

34½. Ṭêpâna, the great siḍḍha, purified with the brâhmic sacraments, causes the power of the beeja of Sapiṇḍâksharas to increase ever.

35½. The sage Kapila, supreme Ruler over the nine siḍḍhas, instructs the three worlds in the course of prâṇâyâma.

36½. Rangaḍêva, of clear intellect, comes of the ray of Vishṇu and, immersed in yôgic sleep as he is, causes the power of manṭras to increase.

37½. Ḍêvâpi, the noblest of kshaṭriyas and endowed with wondrous yôgic powers, looks after

the welfare of the members of the śuḍḍha-ḍharma-maṇḍala; he secures to them the realization of their wishes and sees that they do not lose them.

38½. Vâyasa, the great siḍḍha, is an adept in the mysteries of the science of cycles and ranges the worlds, expounding the knowledge to deserving disciples, ever intent on the welfare of all beings.

39½. The siḍḍha Yagña-nanḍana is the protector of the energy of the members of this Organization: ever engaged in yôga, he is the Lord of the Kôlla hills.

40-41. Nârmaḍa and Môksha-ḍêva are dear to the yakshas: endowed with mighty yôgic powers, they reside on the Mahênḍra mountains and assuming any form at will, they confer the siḍḍhi known as yakshiṇi.

42. The great Nâraḍa works towards the growth of the power in the sages of restrained selves to expound the doctrines of ḍharma.

43. Râma of the Axe is ever engaged in imparting the praṇava into the ears of all beings.

44. The three siḍḍhas Yagñaḍa, Ṇâkshara, and Yakshara, ever guard with sleepless eyes the root of the śuḍḍha-ḍharma.

45. The great siḍḍha Chaṇda-bhânu, of auspicious looks, works towards the growth of the science of Śvarôḍaya and fashions the sooṭra of the Akshara-viḍyâs.

46. The three sages Nandee, Nâgârjuna, and Thânee are the teachers of the great science of alchemy to the members of the Organization.

47½. Yavana, Panasa and Nandi-bhadra, these three travel to other globes, teaching the science of the śuddha-dharma and perpetuating the knowledge of the Chakra-râja as modified to the needs of the places.

48½. Nândee-rât explains to the members of the mandala their respective duties and abides in the supreme seat through the power of yôga.

49½. The siddha Yôga-nâyaka is in charge of the protection of yôga-vidya and perpetuates a knowledge of the brâhmic duties in all the worlds.

50½. The great siddha, Tapah-prabhu, instructs men in the realization of the pure, radiant, omnipotent, unknowable, fathomless and unattainable One.

51½. Yêranda, the prince of siddhas, confers on other siddhas as befits the various cycles a knowledge of the yôga that enables them to travel through the sky.

52½. The great siddha, Madhu-nâtha, from whom flows all good to the worlds, is present everywhere in his subtle body and looks after the protection of humanity.

53½. Nara, the companion of Nârâyana and prince of yôgis, is ever engaged in yôga and is the Director of all affairs.

54½. All these Beings are great siḍḍhas and are found in all countries, spreading a knowledge of the śuḍḍha-ḍharma and directing all the important events in the history of the world.

55-56. Other great souls will now and then take birth during the Kali-yuga in various places, partaking of the nature of Nârâyaṇa and deeply interested in ḍharma : every one of them is devoted to the spread of the śuḍḍha-ḍharma.

57. I will briefly instruct you in the same as it was purified of yore by the Lord himself.

58-59. His object was that all the worlds should worship the one eternal Lord, the Supreme Guru, who is the giver of all powers and who, while manifesting himself in his divine auspicious form, yet transcends all and takes all forms.

60. That eternal śuḍḍha-ḍharma flourishes perfect even now. The followers of it are said to constitute one caste and one only.

61. Four are the orders based on the innate natures of men : the ḍâsa is the first : the ṭeerṭha is the second :

62-64½. the brahma is the third and the ânanḍa is the fourth. The Lord has laid it down that he alone is entitled to be a ḍâsa, who wins the respect and esteem of the world by his righteous and praiseworthy acts, by the study and teaching of the science of Self and realizes, as the result of his

actions, a knowledge of his Self. Standing on the first step of the śuḍḍha-ḍharma, he is engaged ever in the service of humanity while the practice of yôga and a sense of brotherhood characterise him among men.

66. Virtuous and of pure self, he protects his ḍharma, his dependants, nay, all the worlds and all ḍharmas.

67. He is adorned with the gem of discrimination between Self and non-Self and is old in years, wisdom and purity of life: such a one is called ḍâsa by the wise.

68. A ḍâsa discharges, to the best of his ability, the duties of the śuḍḍha-ḍharma-maṇdala, as relates to the gods and to the world.

69½. His heart is wrung with pity at the sight of the world's misery. Yet, with unclouded intellect, does he meditate upon his Self for the deliverance of humanity from it and for the ensurance to it of perennial happiness: such a one stands on the highest step of his class.

70. The great One, Śree Kṛshṇa, has well described the characteristics of the ḍâsas.

71. "Four are the varieties of virtuous men who worship me, Arjuna! The first seeks refuge from the miseries that afflict him: the second seeks but to inquire into the mysteries of the Self: the third has an eye to the attainment of some

desired worldly object; and the fourth is the wise One.

72. "I extend my grace to men in the same measure as they seek me and take refuge in me.

73. "Countless are the ways that lead to me, and which men tread. The four castes were instituted by me according to the varied grades of guṇas and karmas. Know me as their maker and, at the same time, as actionless and imperishable."

74. Thus has Śree Vâsuḍêva expounded the ancient theory of the caste. It is certain that Kṛshṇa had the ḍâsas and the other grades in view.

75. The sage Vâlmeeki has given expression to similar sentiments when he says "Victory to Râma of boundless might and to Lakshmaṇa of peerless prowess.

76. "Victory to king Sugreeva, whom Râghava has taken under his protection. I am the ḍâsa of Râma, the lord of Kôsala, who is ever engaged in the good of the world.

77. "Râvaṇa! I am Hanumân, the destroyer of the enemy's hosts in dread battle." Thus have the characteristics of the ḍâsas been described in the Râmâyaṇa.

78. All souls are, by nature, the ḍâsas of the Supreme Self: thus do the maharshis lay down the nature and status of the dâsas.

79. This supreme ḍharma has come to us from the lips of Nârâyaṇa himself. The ḍâsas are engaged in sacrifices with material articles and are the brothers of all beings.

80. They behold in the sanctuary of their hearts the pure and golden lustre of Brahman, unfathomable and imperceptible, and never otherwise.

81. Parabrahman is the First, ever united to Śree or Śakṭi, eternal and changeless, but manifests Itself in myriad forms: hence, It should be the object of meditation to all.

82. And maharshi Nârâyaṇa, who is a ray of Brahman and the fountain of all power and good, has, in conjunction with Nara, given to the world this pure and supreme code of ḍharma for its guidance.

83. Service to humanity has been declared to be the para-ḍharma of the ḍâsas.

84. Three kinds of sacraments, spiritual in their nature, are enjoined upon the ḍâsas in this śuḍḍha-ḍharma-maṇdala. The first of these is the supreme Brâhma-initiation:

85. the second is the Brâhma-marriage and the third is death. These again are two-fold in their nature—spiritual and wordly.

86. The latter pertain to the body and tend towards the Path of Forth-going, while the former pertain to the soul, are beyond prakṛṭi and lead to the Path of Renunciation.

87. The ḍâsas of this maṇdala should, if they desire psychic powers, study and teach the śâsṭras only after the rite of Brâhmô-panayana has been performed upon them.

88½. The imparting of the Gâyaṭri is described in the vêḍas as the Brâhmô-panayana. The Gâyaṭri is said to contain six beejas or five or four or three or two and accompanied by Mahar.

89½. The union between his Self and the yôga-śakṭi, which is but a reflection of the union of the supreme purusha with prakṛṭi is described to be the Brâhma-marriage.

90-91. All auspicious acts that have been described in the nine and the five Promises and the three Pledges are the acts of service to which has been given the name of marriage rites.

92. The third and greatest sacrament of the wise One is death, when he has closed his labours for that life-period.

93. For, it has been already explained that Action is the greatest sacrifice ; and the wise hold that death is but the last rite in it.

94½. The wife of the sacrificer is the Yôga-ḍêvi or earnest Faith. Thus have the vêḍas themselves described the great sacrifice—Action : heed it well, ye sages.

95½. The ḍâsa who has been purified with the sacrament of upanayana should practise

Râja-yôga according to the directions given by his teacher, until the stage of Svarôḍaya is reached.

96-97. The ḍâsa should understand that he has reached that stage when, in the practice of samâḍhi, he hears the voices of the gods or other men or holds conversation with them.

98. He should steadily practise meditation upon the divine and auspicious Ēkâkshara united with Mahar, as has been given out by his teacher, befitting the nature and stage of the disciple.

100. During the first seven years, the ḍâsa practises the mâṭṛka-yôga: during the next seven years he practises the kuṇdalee-yôga that confers power and yôgic might: during the seven years that follow he practises the eternal âṭma-yôga.

101-104. The ḍâsas should undergo a further course of three years. Thus the period of the practice of yôga corresponds to the letters that compose the Gâyaṭri. The ḍâsa attains, by the practice of Râja-yôga, all the powers and perfections that tend to the welfare of humanity as has been given out of yore by the divine maharshi Nârâyaṇa and the Yôga-ḍêvi; and the siḍḍhas have but followed that course. Thus have the duties of the ḍâsas been described in brief.

Here ends the First Chapter on the Dasas in the Second part of the Sanatana-dharma-deepika, otherwise known as Anushtana-chandrika.

AUM.

On the Dasas.

CHAPTER II.

1-2½. The ṛshis said:—" Salutations to you, Hamsa-yôgi, noblest of sages and of boundless might. Tell us when the supreme Brâhmô-panayana is to be performed upon the ḍâsas who form the first section in this maṇḍala? How is it to be conducted in the presence of the teacher and how in his absence?

3-4. What are the means by which the ḍâsas, after the performance of the upanayana, acquire a knowledge of the nature of the world-process and of Brahman and realize them in time and become teachers of the śuḍḍha-ḍharma?

5. Instruct us, out of your boundless compassion, in the methods and means by which the Supreme is attained and divine powers acquired.

6. What forms the subject of meditation at first in this Organization? How are we to know the supreme necessity of the Brahmâ-viḍyâ?

7. What are the natures, directly cognizable, that we should study? What is the inmost state of these natures, taken severally?

8. What are the śâsṭras that should be studied by the ḍâsas?

9. What are the two sets of Promises and Pledges mentioned by you? What are the daily duties of the ḍâsas? Be pleased to impart to us full information on all these points."

10-10½. Hamsa-yôgi replied:—" Listen to me, residents of Śambala! There is no fixed time for the performance of the Brâhmô-panayana in the case of the virtuous ḍâsas that form members of the maṇḍala.

11-11½. The best time is that when the disciple and the teacher are filled with a desire, the one to inquire into and the other to impart a knowledge of the śuḍḍha-ḍharma.

11½-12½. The heart and mind should be first purified and calmed by a course of the Ḍakshiṇa-mârga; and then alone should the Uṭṭara-mârga be taken up for the acquisition of perfection in the Râja-yôga.

13-13½. The ḍâsas should take counsel with the śâsṭras and with their own hearts agạin and again before they decide to devote themselves to the pure yôga-brahma-viḍyâ.

14. The Brâhmô-panayana is best performed for the ḍâsas in the presence of the teacher.

15. It is also held to be best performed in his absence, though a different method is to be adopted in that case.

16. Vâmaḍêva, Bhaḍra-kêṭu, Ḍharma-kêṭu, Śvêṭa-kêṭu and Vasishtha are the methods that confer the status of Brâhmô-panayana upon the ḍâsas.

17. The Bhaḍra-kêṭu mode is laid down in the case of those that live in other countries, while the other modes are enjoined when the rite is performed in the presence of the teacher.

18. These modes have been instituted to suit various times and places and the ḍâsa should choose one of them.

19. The science of the Ēkâkshara is to be learnt by the ḍâsas only in the presence of the teacher : this is the ancient rule.

20. The Ḍharma-kêṭu course applies to women especially : the Vâmaḍêva course applies both to men and women.

21. The Vasishtha course is to be followed only just before the life-breaths depart from the body. Thus have been laid down the great modes for the performance of the Brâhmô-panayana.

22. Now, I will explain to you the secret of how to attain the Supreme. The sankalpa-sooṭra hangs down from above.

23. And upon it are strung three world-processes. That pertaining to Cognition stands first and is dear to the heart of the wise :

24. that pertaining to Will comes second and realizes for one all his wishes: the third and the lowest is devoted solely to Action.

25. And the fourth, the Summation of the above, forms the goal of the yôgin. It transcends the Sooṭra and is the Sooṭra itself.

26. It is also identical with what exists in the place of the Sooṭra; this nature of it is as old as Time. These three world-processes are each four-fold in their nature:

27. and this applies to their Summation too. The world-processes are also known as bodies or worlds.

28. Hence, there are twelve world-processes attached to the Sooṭra: and, with the world-processes pertaining to the Summation, they come to sixteen.

29. These sixteen are but the most important ones: for, in truth, the world-processes are infinite.

30. Brâhma, ârsha, ḍaiva and mânusha—divine, saintly, godly and human—are the varieties among the world-processes: and these arise out of the difference of guṇas and karma.

31. Sarva-ṭanṭra is said to be the ḍharma of the members of the first; Parama-ṭanṭra is the ḍharma of the second.

32. Para-ṭanṭra is the ḍharma of the third and Sva-ṭanṭra is the ḍharma of the fourth, as enjoined by the vêḍas.

33. The sciences pertaining to them have been given out to the world, with their respective auxiliaries, as also the clear and practical means of realizing a knowledge of the same.

34. The great science of Sarva-ṭanṭra is enjoined for the members of the brâhmic world-process: Parama-ṭanṭra is the śâsṭra for the ṛshis.

35. Para-ṭanṭra is for the ḍêvas: and Sva-ṭanṭra is the guide for men.

36. The members of these four world-processes are respectively endowed with four kinds of powers. The first is known as Brâhmee and its symbol is the beeja, *Hreem*. The second is named Sarasvaṭee and has *Aim* for its beeja.

37. The third is named Kâma-nâyakee and has *Kleem* for its beeja: the fourth is named the auspicious Lakshmee, the ocean-born and has *Saum* for its beeja.

38. These four powers secure to the ḍâsas all their wishes in the six kinds of acts in all the world-processes.

39-40. All of us are members of the globe pertaining to the world-process of Action. Four are the varieties of actions that should be performed by men according to their capacity and

might. Niṭya, naimiṭṭika, kâmya and brâhma. The first is best understood through the Praṇava in its unified aspect,

41. while the other three flow from the triune aspects of the same. But all these have their root in the Praṇava: and hence, it forms the object of meditation.

42. Viewed in its individual aspect, the acts pertaining to the world-process are of two kinds—spiritual and worldly: but all these are of supreme importance and necessity.

43. But, viewed in their collective aspect, they reveal to us the nature of the pure Brahman. The Praṇava is that which eulogises Brahman.

44. The course of meditation upon It as laid down by Śvêṭa-kêṭu is decidedly the best for the men and women connected with this Organization.

45. These three worlds are each three-fold in their nature: and I think that they are contained in this vast Brahmâṇda.

46. Action is found everywhere: cognition is also found everywhere; hence, the worlds are infinite.

47. This three-fold world-process is strung on the Sooṭra. The sciences pertaining to them have been given to the world with their auxiliaries and also the clear and practical means of realizing a knowledge of the same.

48½. The divine Râmâyaṇa, composed of yore by Vâlmeeki, contains in the six cantos twenty-four geeṭâs of mighty potency: for, each canto comprises in itself four of these geeṭâs.

49½. The supreme śakṭi of the Purusha, the Ruler of all, evolves countless world-systems: and we belong to the worlds of Action.

50½. The śâsṭras of this maṇdala hold that all actions are similar and that stage is to be attained by equanimity of view which would thence conduce to the welfare of all worlds.

52. The Summation of Cognition, Will and Action is said to be the means of attaining this equanimity: for, the certainty comes upon one that everything is but Brâhman. Therefore, this Cognition-world is declared to be the highest.

53. The knowers of Brâhman perform their actions with an eye to the welfare of all, in all times and places and with a view to realize the supreme ends of life.

54-55. They are reverent and respectful towards the great: compassionate towards the weak and the oppressed: friendly to their equals. Calmness, self-restraint, a deep study of the sciences revealing the Self, enable them to make no difference between themselves and others.

56. The wise One in this sankalpa-sooṭra is described thus:—" The wise One is verily myself."

He is alone the wise One sees him that enables us to realize the purushartas :

57½. He sees his Self everywhere and in everything. Devoid of the feeling of high and low, the wise One meditates ever in the ether of his heart upon his Self and through that meditation raises himself to heights of power in this Organization.

58-60. The members that belong to the group of Will, are radiant with beautiful lustre : with pure and noble hearts, they meditate ever, through the yôga of devotion, upon the Self as endowed with every auspicious form, as armed with every weapon, as invested with every power, as the lord of all the worlds and as realizing for his devotees all their prayers.

61. But, those that do not rise above the worlds of Action worship but the vehicle of the Āṭman in diverse ways, through sacrifices and acts of charity.

62½. The knowledge of the Self in the case of these three classes results in the attainment of the Supreme. The divine Kapila condemns, in the following words, those slayers of the Self who offer eternal worship without a knowledge of the Self.

63-65. "I exist within and without all beings. Knowing me not in that aspect, man makes a parody of worshipping me. He who passes by me,

the Lord that is enshrined in the heart of all beings, and offers worship to my image, out of folly, only pours oblations, not into the fire, but into the ashes. The hearts of those do not rest in calm and serenity, who cherish deadly hatred towards other beings.

65½. They, who hate *me* as I manifest myself in other forms, are prejudiced and devoid of the power of concentration.

66½. I do not find pleasure in the offerings and sacrifices made to me, through articles of high or low value, by men who worship nothing higher than my image.

67½. Image-worship is good and healthy only until he, who has chosen his ḍharma, perceives me, the Lord, in his heart and as dwelling in all beings as well."

68-69½. The above are the sentiments that flowed from the lips of the Lord in his anxious desire to secure all good to the worlds. The stage of Consummation is said to be reached only when the sense of difference or separateness does not arise anywhere: when he realizes the pure eternal Brahman who is Truth, whose symbol is the one-lettered Praṇava and whose form or manifestation is Bliss.

70-71½. This Consummation is also known by the names of samâḍhi, śuḍḍha-ḍharma, yôga,

amṛṭa, nirvâṇa, śanṭi, âḍi, sanâṭana, sukha, êka, namaskâra, śaraṇa, brahma-samsṭhiṭi, parama, ṭaṭpaḍa, and ṭureeya.

72-73. Nârâyaṇa is its Lord, the supreme Self higher than the Highest. Beyond that is the supreme Brahman devoid of Being and non-Being. Brahman is described as Truth, Wisdom and Infinity.

74. That which is connoted by the fourth letter is devoid of every aspect of consciousness, it transcends all, is absorbed in the svara and forms the soul of sound, yet is higher than that.

75. It is the Root of all, Itself rootless, void and non-void, unknowable, unthinkable, unutterable, one, undivided.

76. That which the Śruṭis teach us by the expressions "Not this, not this," is named ṭureeyaṭeeṭa by the knowers of Brahman.

77. It is to be shot at by the arrow tipped with the expression—Not this: it is higher than the real and the unreal: it transcends the status of the ṭrimoorṭis and their natures as well.

78. It has been held that the same manifests itself in the world-process in the form of Āṭman. All the triads form its body and it is invested with their powers.

79. It forms the life of the Triads and shines forth as transcending them. He who knows that Brahman is thus, is said to be saṭ.

80-81. Thus does the veḍâ praise him who is saṭ and entitled to viḍyâ. All qualified aspirants for viḍyâ realize, through their highest intuition, the nature of the Paramâṭman, that is endowed with the powers of the three Truths, and are expert in all their efforts.

82. The sacred collect, the Geeṭâ, is an exposition of the truth that underlie the three Praṇava.

83. And in it, Kṛshṇa, the Lord of yôgis, has variously described this fourth or the letter of Consummation, along with the four essentials of relation, the knower, the subject, and the goal.

84. "Time am I, laying desolate the world, made manifest on earth to slay mankind. Not one of all these warriors ranged for strife shall escape death; thou shalt alone survive.

85. The man whom these torment not, balanced in pain and pleasure, steadfast, he is fitted for immortality.

86. The determinate reason is but one-pointed; many-branched and endless are the thoughts of the irresolute.

87. He attains peace, into whom all desires flow as rivers flow into the ocean, which is being

filled with water, but remains unmoved—not he who desireth desires.

88. Brahman the offering, Brahman the oblation, Brahman the fire, Brahman the sacrificer; unto Brahman verily shall he go who in his action meditates wholly upon the Brahman.

89. Therefore, with the sword of the wisdom of the Self cleaving asunder this ignorance-born doubt dwelling in thy heart, be established in yôga; stand up, Bhâraṭa.

90. He who is happy within, who rejoices within, who is illuminated within, that yôgi, becoming Brahman, goes to the Peace of Brahman.

91. The yôgi who thus, ever harmonising the Self, has controlled his mind attains to the Peace that has Nirvâṇa as its goal and that abides in me.

92. Supreme joy seeks this yôgi whose mind is peaceful, whose passion-nature is calmed, who is sinless and who has become Brahman.

93. The yôgi is greater than the ascetics, he is thought to be greater than even the wise; the yôgi is greater than the men of action—therefore become thou a yôgi.

94. Noble are all these, but I hold the wise as verily Myself; self-united he is fixed on Me, the highest path.

95. All the gates of the body closed, the mind restrained in the heart, his life-breath fixed in the head, concentrated by yôga,

96. reciting "Ōm" the one-syllabled Brahman and thinking upon me, he who goes forth, abandoning the body, attains the highest goal.

97. I am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

98. Of the great ṛshis, Bhṛgu am I; of speech, I am the One letter; of sacrifices, I am the japa sacrifice; of immovable things, the Himâlayas I am.

99. Of letters I am A and the Ḍvanḍva (dual) among compound words; I, verily, am Time that wanes not; I am the supporter, myriad faced.

100. Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a ray of My splendour.

101. Of rulers I am the sceptre; I am the statesmanship of those that seek victory; and of secrets I am also silence; the knowledge of knowers I am.

102. On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonised thus in the Self, thou shalt come unto Me, having Me as the supreme Goal.

103. "Ōm Ṭaṭ Saṭ," this has been considered to be the threefold designation of the Brahman.

By that were ordained of old the Brâhmaṇas, the Vêḍas and sacrifices.

104. Becoming the Brahman, serene of Self, he neither grieves nor desires; the same to all beings, he attains supreme devotion unto Me.

105. The Lord dwelleth in the hearts of all beings, Arjuna, by His illusive power causing all beings to resolve, as though mounted on a potter's wheel.

106. Flee unto Him for shelter with all thy being, Bhâraṭa; by His grace thou shall obtain supreme peace, the ever-lasting dwelling place.

107. Abandoning all ḍharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

108. Thus sayeth the Yôga-geeṭâ, devoted solely to the exposition of the Summation. The yôgis should ever realize the nature of Brahman through it.

109. Kṛshṇa, the Guardian-wall of ḍharma, has strung together in his Geeṭâ the surest means of knowing the Truth in the shape of the other geeṭâs to the number of the letters of the gâyaṭri.

110. A thorough study of the science of the Higher conduces to the contentment engendered of the knowledge of the Self: while a study of the lower Self secures to him worldly happiness.

111. Verily he is immortal, who finds content in the science of the Self, who is devoted to the happiness of the world and who knows that "Vâsudêva is the all and myself".

112-114. Perfect in all the branches of knowledge, ever intent on the attainment of all purushârthas, he should discharge every duty of his with strict regard to time, place and happiness, fully convinced that everything is necessary and has a place in evolution: those that have perfected themselves in the Path of Action are best qualified to perform it. An enquiry into Brahman must naturally be preceded by an enquiry into the world-process. The universe, animate and inanimate, is ruled by Law and capable of direct perception. The Lord is verily the soul of it, the Purusha beyond Prakṛṭi.

115. He alone forms the object of meditation, the Supreme Self and the Lord of the universe. The ḍharma enjoins us that the Self is the highest subject of meditation.

i. Thus has the Lord Nârâyaṇa expounded this Ḍharma-sooṭra to the great siḍḍha, Kâśyapa, who was eminently qualified for it.

ii. In the supreme Brahman there exist two eternal natures—Being and non-Being, attributeless and attributeful, male and female, purity and impurity, uniformed and multiformed, illusion and its producer, prakṛṭi and purusha, cause and effect,

bliss, happiness and misery, the results of pure, virtuous and sinful acts, the sanâṭana, the nivṛṭṭi and the pravṛṭṭi ḍharmas, the Self and the non-Self.

iii. The Monad, the Purusha of the nature of Being, becomes the Supreme Self to be meditated upon by all.

iv. The other, its companion, is of the nature of non-Being and is also known as the prakṛṭi, the soul of the three guṇas, the goddess, the mâyâ, the power of Brahman and the multiformed.

v. Brahman in its aspect of Being is styled verily the Monad.

vi. It is also called Prakṛṭi in its aspect of non-Being.

vii. The two are the bodies of Brahman, Its eternal natures.

viii. These two natures are eternally related to one another.

ix. The Means of yôga-cognition, desire, action and summation—form the characteristics of Brahman.

x. The knowledge of Brahman about Itself is divided into five kinds, "I am para, kâraṇa, avaṭâra, archâ and anṭaryâmi—the Supreme, the cause, the incarnation, the image and the inner Ruler."

xi. That desire itself is an energy of Brahman.

xii. Its functions are Evolution, Preservation and Involution.

xiii. The nature of Brahman is connoted by the Summation: It is one and homogeneous and transcends the aspect of being the Soul of the Triad of Praṇava.

xiv. The characteristics of Brahman, the embodied, multiply in its vehicles.

xv. This multiplication of the qualities of Brahman is Its eternal work.

xvi. It is without beginning and end, since the same holds good in the case of what constitutes Its bodies.

xvii. The highest purushârṭhâ is but such work in the case of those who are associated with It and form Its bodies.

xviii. The knowledge of the eternal nature of Brahman is the Means for that work.

xix. Multiformed is the world-process which is known as prakṛti and forms the substratum of such work.

xx. This work, its substratum and Self, the actor, enjoy supreme power only so long as the knowledge of the eternal nature of Brahman is most firm.

xxi. Beginning from Nârâyaṇa, the Lord of Evolution, Preservation, and Involution of the universe, the Supreme Ruler, the Supreme Self

and the Supreme Purusha, all carry out their work in proportion to their knowledge of the eternal ḍharma—Brahma, Vishṇu, Ruḍra and the other gods, the great souls, the great sages, the siḍḍhas, men and other beings.

xxii. So, with all men included in this world-process, knowledge alone forms the most effective means in carrying out the work appropriate to him.

xxiii. The work of every one takes the form of evolution, preservation and involution.

xxiv. The knowledge referred to has for its object but the nature of Brahman: and Brahman has been variously defined in all the Scriptures as possessed of attributes and devoid of them.

xxv. The process of the knowledge of Brahman is verily as follows:—*first*, the knowledge of Brahman and Its power: *second*, the knowledge of It and Its powers—that Brahman alone is the cause, the manifestation: *third*, the knowledge of the nature of the secret of the incarnation of Brahman and Its powers: *fourth*, the knowledge of the nature of the images of Brahman and Its powers: *fifth*, the knowledge of the nature of Brahman as the Self and of Its powers: thus have the Scriptures taught it.

xxvi. Hence, it has been declared that the highest means for the carrying out of one's work is the knowledge of the Self that is of the form of Brahman and of Its powers.

xxvii. This person is endowed with spiritual lustre, brilliance, splendour, wisdom and strength: he assumes any form at will and becomes a qualified aspirant.

xxviii. Thus, the wise One, at the close of the work appropriate to him, associated with powers, attains the highest state; verily, attains the highest state, to take up another work.

xxix. Desire and activity, in proportion to the knowledge of his Self, form the means for the carrying out of his work.

xxx. Of cognition, desire, activity and their summation, two pertain to the Self and two to matter.

xxxi. Hence, the yôgi, meditating upon the nature of Brahman that is the Inner Ruler of his Self, is endowed with brâhmic power and, having well completed all his labours, attains to the supreme state, yea, attains to the supreme state.

xxxii. Hence, others too than Brahma, Vishṇu and Mahêśvara—great souls, great ṛshis, siḍḍhas and men—exercise the function of evolution, preservation and the involution of the universe through the knowledge of Brahman, brâhmic power and brâhmic activity.

xxxiii. Hence, Kâśyapa! discharge all your duties, even that pertaining to the Self and not-Self: by means of the settled conviction born of the meditation upon the nature of Brahman that

is all-formed, meditate upon the Self that is ascertained through direct perception, that is nearest to you and that is of the nature of Brahman, as endowed with brâhmic power.

116. Thus has been heard by me of yore, the Ḍharma-sooṭras as given out by the Lord: these thirty-three mahâ-vâkyas are considered to be the exposition of the purport of the Praṇava.

117. The Scripture has laid it down that the five manifestations of Brahman and their nature should be meditated upon thus only.

118. First, the supreme aspect of Brahman is explained: and it is meditated upon solely through the viḍyâ of "not this, not this."

119. The second is regarded as the causal aspect, known also as the manifestation: the third is known as the incarnation aspect of Brahman.

120-122. The fourth is the worship, on specially stated occasions, through offerings of holy leaves, flowers and the like, of the image of the incarnated Brahman, as associated with the three guṇas. Great men, possessing in full the knowledge of the nature of Brahman, meditate upon the Self that is their Inner Ruler and all-formed. He, who has a profound knowledge of the Self, is considered a yôgi of the highest order.

123½. It is a settled fact that he alone knows the eternal Brahman in its manifestation as the

Self, who thus expounds to men the śuḍḍha-ḍharma, primeval, highest and purely unselfish.

124-125. The pure soul, regarding everything with an equal eye, and discharging all his duties down here as best as he could, declares thus:—"I belong to no caste, to no order; no sinner am I, nor saint nor virtuous man.

126. To me everything seems one: but, viewed in the aspect of differentiation, I am a member of the order of the ḍâsas." Hence, has it been approvingly said that the members of the śuḍḍha-ḍharma-maṇḍala should meditate on the nature of the Self.

127-128. Everything that has its root in the world-process—austerities, observances like the chânḍrâyaṇa, profound knowledge of all the viḍyâs, all acts beneficent or otherwise—become fruitful only when the Self is known: hence, a profound knowledge of the Self enables us to attain to happiness in the world-process.

129-130. Again, it annihilates every obstacle that lies in the way of achieving the purpose of the world-process. Knowing the Self as something foreign to us, according to the nature of the respective vehicles, is verily the obstacle: that again is known as Death. Hence, the non-differentiated view is the eternal one: and proximity to the Self or Brahman is the highest result.

131. I will advance another reason for the supreme importance of the practice of the knowledge of the pure Self and also its use.

132-134. Men fail not to have their meals regularly day after day: ask them why they do it. They reply "Unless we eat we die." Ask them what it is that dies. And they answer "Verily, this body, the basis of all our enjoyments." Ask them again where he has gone, the person who was functioning in it. All ignorant of the Person, indestructible, higher than prakṛṭi, what aimless lives they do lead! Verily, they should seek to protect and preserve that which is connoted by the syllable A, the Root of all, the eternal.

135-136. That again is the Self in its aspect of jeeva: it is the Director of all world-process and through a strenuous knowledge of it is the Brahman firmly centred. The wise declare that all things have their growth through the roots: and it is the root that must be watered and nourished. In the present case, such a watering, such a nourishment is no other than the non-differentiated view.

137. Fed by such watering, the Self waxes in auspicious qualities. Hence, it is that the study of the great science of Self is of supreme importance.

138. With the brilliant light of the lamp of knowledge engendered by the study of the same, perceive first the world and then, through that, Him who is the Lord of the world.

139-140. I shall now proceed to define the characteristics of the promises, nine and five. The disciple who, as the result of supreme merit in the past lives, desires to enter on the path of the śuḍḍha-ḍharma, should take his seat in the presence of his teacher, facing the east, pure, hands clasped in reverence and eager to drink in the words of the master.

141. The teacher beholds with a serene Self the disciple so seated, salutes the supreme gurus and addresses himself to the disciple thus :—

142. "Dost thou desire to perceive with a purified heart and through the path of yôga, the one eternal Principle that is in all beings?

143-144. In this śuḍḍha-ḍharma-maṇdala, the Lord Nârâyaṇa himself works out during the Kali his plan of the nature of upward evolution : in this the Yôga-ḍêvi takes the lead and Nâraḍa and the other maharshis co-operate, as also the siḍḍhas residing in the five villages, who are devoted to the good of humanity.

145. The worlds coming within that plan of his enjoy highest bliss. I speak the truth, yea, the truth : it is the command of my guru, Ōm."

146-147. The ḍâsa, having listened to the words of his guru with zeal, takes refuge in the Guru Nârâyaṇa with clasped hands of reverence and replies

"I offer my salutations to them, as best as I could, who form the śuḍḍha-ḍharma-maṇdala, to them solely devoted to the śuḍḍha-ḍharma, and to the teachers of the śuḍḍha-ḍharma.

148-149. I am desirous of hearing from your holy self that occult science of the śuḍḍha-ḍharma. May Nârâyaṇa and the great Ones protect me who take refuge in them. May the Lord Maharshi Nârâyaṇa, the accomplisher of the plan and my refuge and Yôga-ḍêvi along with him, accept my humble Self in this śuḍḍha-ḍharma-maṇdala.

150-151. I salute the form of the noble One who introduces me, the Ṛshi Nârâyaṇa, Ḍêvâpi, Vâmaḍêva, Nâraḍa, Hamsa-yôgi and the other siḍḍhas of the śuḍḍha-ḍharma-maṇdala. May the knowledge be mine that belongs to śuḍḍha-ḍharma. May the teacher ever grow great."

152. Having thus spoken, he should salute again and stand in the presence of his teacher; then, he should make the nine promises imbued with the spirit of truth.

The Nine Promises.

(to be made with hands clasped, the disciple's palm below and that of the teacher above, so

gripped as to make the two thumbs press against each other erect.)

153. The teacher :—" Will you ever feel as your own the pleasure and the pain arising in the bodies of others? Will you, desirous of good, abandon all harm to living beings?"

154. The disciple :—" Henceforth will I pray for the happiness of the world : I renounce all harm to living beings in thought, word or deed."

The teacher :—" Impart not this yôga-brahma-vidyâ to him that doubts, to him that is not qualified and to him of evil ways.

The disciple :—" I will not impart it—I speak true."

The teacher :—" Will you refrain from unlawfully taking the wealth of others, from slandering others, the science of the yôga-parabrahma-vidyâ and the supreme teachers of the śuddha-dharma-mandala."

The disciple :—" I shall obey the command."

The teacher :—" Will you likewise give up such dharmas of castes and orders as are opposed to the teachings of the âchâryas of the śuddha-dharma-mandala ? Should you, however observe them, do so to your best, only in so far as public interest warrants it."

The disciple :—" Your commands shall be obeyed."

The teacher :—"Will you, taking delight in the welfare of the world, devoted to the service of humanity, purify the path of ḍharma in all countries and at all times, as suited to time and place, with an equable mind and devoid of all distinctions between yourself and others? Will you devote yourself zealously to the practice of the same."

The disciple :—" Ōm, I will do so ".

The teacher :—" Will you, with a mind purified, avoid evil company, unclean food and bad ways ? "

The disciple :—" Ōm, I swear to so avoid ".

The teacher :—" Will you, firmly convinced that you must perforce work out the happiness or misery that comes to you in this life, take care, with a firm heart, not to stray from the path of this ḍharma."

The disciple :—" I shall convince myself that whatever comes to me should be worked out—and never shall I stray from this path. Ōm, I speak true, I speak true."

(The following words of the teacher refers to the symbol constituted by the act of the disciple taking the hand of the teacher as above explained. Its name is Brahma-muḍra.)

155. The teacher :—" This is the highest muḍra (symbolic form). It unlocks to you the

secret of Brahma-viḍya. This auspicious symbol has been invented by the members of the śuḍḍha-ḍharma-maṇdala.

156. This is the form of the sooṭra of Brahman: this represents the collectivity of all castes and through this *yôga*-śakṭi spreads in the brahma-ranḍhra.

The disciple:—"I place it on my head".

(He then raises the two palms united and places them on his head).

157. The teacher:—"A brâhma-marriage has now taken place as long as you live between you and those devoted to Parabrahman. It is incapable of being dissolved at any time and under any circumstances."

The disciple:—"I am married through the brâhmic rite. I declare the truth, I shall never transgress the orders of the teacher."

The Five Promises.

The teacher:—"Will you, during the first three and a half years, arrange your conjugal relations with your wedded wife on the scale of septenary time-periods (at intervals of a week, seven weeks, seven fortnights, seven months, seven years and so on). Will you, after that period, regard all women as your mother."

The disciple:—"Even so will I do. This I declare in truth, Ōm."

The teacher :—" In the event of your desiring to continue the above relations with your wedded wife even after the three and a half years, will you promise not to desire to enter into another (and higher) discipline."

The disciple :—" Even so shall I: this I declare in truth, Ōm."

The teacher :—" If, during the course of your discipline, you should desire to perform any acts or duties to secure worldly benefits or avert worldly ills, will you promise to follow the path laid down for you by the âchâryas of the śuḍḍha-ḍharma maṇdala and never otherwise."

The disciple :—" Yes, Ōm."

The teacher :—" You shall not abandon your duties as a householder, though you might be devoted to the practice of the yôga-brahma-viḍyâ. You shall never go out of your family life without the permission of your wife, sons and friends. You shall faithfully discharge towards your children, parents and king all lawful and legitimate duties that are due to them from the standpoint of worldly morality. You shall not devote more than three-fourths of your earnings to the practice of yôga. You shall, as best as you can, maintain your family."

The disciple :—" Ōm, even so shall I do. I speak true."

The teacher :—" Will you observe whatever special rules the teacher lays down for you as time and place require."

The disciple :—" Even so shall I do. Ōm, I speak true."

The teacher :—" Will you be ever zealous in the progress of the doctrines of the śuḍḍha-ḍharma-maṇdala ? "

The disciple :—" Ōm, in truth."

158. May the members of the śuḍḍha-ḍharma-maṇdala, belonging to the order of the ḍâsas, understand the inner truth of the two sets of promises described above, with hearts wedded to the welfare of the world.

159-160. May they, with profound love of ḍharma, discharge all the duties that devolve upon them in this world-process. May they meditate throughout their lives upon the Lord, the divine Inner Ruler, the Brahman, in the aspect of master and server. Now, listen to me, sages, while I speak to you upon the three pledges.

The Three Pledges.

The teacher :—" Do you enter the śuḍḍha-ḍharma-maṇdala along with your wife ? "

The disciple :—(to be answered as he elects).

The teacher :—" Should there accrue any benefit from the śuḍḍha-ḍharma-maṇdala, would

you like it to go to yourself, or to share it with your family?"

The disciple :—(to be answered as he elects).

The teacher :—" Labour as best as you can to uplift, in all possible ways, those that are below you in knowledge or birth."

The disciple :—" Ōm, even so shall I do."

The Declaration of Truth.

161-164½. Thus have I described to you the three Pledges as they are established by the elders of the śuḍḍha-ḍharma-maṇdala. Next, I shall proceed to speak upon the Declaration of Truth as laid down by them. "In the presence of the Eeśvara in the heart, possessed of all power, and in the presence of the sun, the moon, the fire, the wind and the ether, I declare that I will not reveal, without the commands of the teacher, the secret of Śree-viḍyâ, or the teachings of the yôga, or the abode of the teacher, or the methods of yôga, or the Vâmaḍêva secret, or the practice of yôga, to one of doubtful heart or evil ways.

165-166. If I so reveal, may I reap the sin of him who does to death a black cow in the holy shrine of Vârâṇasi. May I reap the sin of him who murders his mother, his father, virtue or infant.

166½. May I be cut off from Brahma-viḍyâ and everything good, great and beneficient. Ōm, I swear it so."

167-168. Thus shall the disciple, supremely wise, make the Declaration of Truth before his teacher with raised hands. Having saluted him, let him receive, as suited to him, the yôga-brahma-viḍyâ as taught in the śuḍḍha-ḍharma-maṇdala.

169. Now shall I describe the daily duties of the ḍâsas. The period of a day is divided into sixteen parts in the order of the presiding deities thereof.

170. Śree, Jyêshthâ, Pârvaṭi, Ḍurgâ, Bhaḍrakâli, and Sarasvaṭi are said to be the presiding deities of the time-periods in the case of the ḍâsas.

171½. The period of Sarasvaṭi is styled the Brâhma. The ḍâsa should get up in the Brâhma period, answer the calls of nature, put on a clean dress and go through the âṭma-snâna.

172-173. He should face the east and drink a handful of water strongly purified by the following twenty-four sentences with their respective beejas. These are the mahâ-vâkyas that effect the purification.

i. Ōm, Sowh, âpam-âpâm-apas-sarvâh.

ii. Ōm, Sowh, asmâḍ-asmâ-diṭô-muṭah.

iii. Ōm, Sowh, agnir-vâyuś-cha-sooryaś-cha.

iv. Ōm, Sowh, saha-sanchaskararḍhiyâ.

v. Ōm, Sowh, vâyvaścha raśmi-pâṭayah.

vi. Ōm, Sowh, mareechy-âṭmânô aḍruhah.

vii. Ōm, Sowh, ḍêveer-bhuvana-soovareeh.
viii. Ōm, Sowh, puṭravaṭvâya mê suṭa.
ix. Ōm, Sowh, mahâ-nâmneer-mahâ-manâh.
x. Ōm, Sowh, mahasô mahasah swāhâ.
xi. Ōm, Sowh, ḍêveeh parjanya soovareeh.
xii. Ōm, Sowh, puṭravaṭvâya mê suṭa.
xiii. Ōm, Sowh, apâśnyushṇim-apârakshah.
xiv. Ōm, Sowh, apâśnyushṇim-apâragham.
xv. Ōm, Sowh, apâghrâm-apachâ varṭim.
xvi. Ōm, Sowh, apaḍêveer iṭô hiṭa.
xvii. Ōm, Sowh, vajram ḍêveer ajeeṭâmścha.
xviii. Om, Sowh, bhuvanam ḍêva soovareeh.
xix. Ōm, Sowh, âḍi'yân-aḍiṭim ḍêveem.
xx. Ōm, Sowh, yôninôrḍhvam-uḍeeshaṭa.
xxi. Ōm, Sowh, śivânaś śanṭamâ bhavanṭu.
xxii. Ōm, Sowh, ḍivyâ âpa ôshaḍhayah.
xxiii. Ōm, Sowh, sumṛdeekâ sarasvaṭi.
xxiv. Ōm, Sowh, mâ ṭê vyôma sanḍṛśi.

(The author explains the meaning of these Ṛks later on.)

174. The single letter Ōm is placed first and Sowh follows it. The wise One should repeat every one of the above sentences thus purified.

175½. This is known as the âṭma-snâna that forms the means of making all acts fruitful.

He should next stand facing the east or the north, with hands clapsed upon his head, and recite the following stanza, brâhmic and tending to develop the power of the Self.

176-177. Ōm Hreem Śreem Kleem, I enjoy the great radiance of Nârâyaṇa. May I become ever qualified to exercise the functions of evolution, preservation and involution of the universe."

Having recited it, he should offer his salutations facing the north.

178. He should next recite the eight auspicious sentences along with their beejas that enable him to accomplish all purposes.

i. Ōm, Aim, bhadram karṇêbhih śruṇuyâma ḍêvâh (Ōm, Aim, O gods, may we, with our ears, hear what is auspicious).

ii. Ōm, Aim, bhaḍram paśyemâ-kshabhir yajaṭrâh (Ōm, Aim, O ye, fit to be worshipped ! may we with our eyes see what is auspicious).

iii. Ōm, Aim, sṭhirair-angais-ṭushtuvâmsas ṭanoobhih (Ōm, Aim, offering our praise with our bodies strong of limb).

iv. Ōm, Aim, vyaśêma ḍêva-hiṭam yaḍ-âyuh (Ōm, Aim, may we enjoy the life allotted to us by the gods).

v. Ōm, Aim, svasṭi na inḍrô vṛḍḍha-śravâh.

(Ōm, Aim, may Iṇḍra, sung of by the ancients, do us good).

vi. Ōm, Aim, svasṭi nah pooshâ viśvavêḍâh.

(Ōm, Aim, may Pooshan, who knows all, do us good).

vii. Ōm, Aim, svasṭi nas ṭârkshyô arishtanêmih. (Ōm, Aim, may Garuda, the fountain of all good, be beneficial to us).

viii. Ōm, Aim, swasṭi no bṛhaspaṭir ḍaḍhâṭu. (May Bṛhaspati be beneficient to us).

179. First the single letter Ōm: next the beeja of Vâk. Every one of the above eight beneficial sentences should be thus purified and recited.

180. The ḍâsa should next exercise his body every day according to his strength. He should then dry himself with a towel and rest for a while.

181. He then takes his bath in pure water, as suits him (hot or cold), puts on clean clothes and, with restrained mind, wears his respective caste-mark.

182. He should place before him a vessel of water and make over it the sign of the letter that forms the yôga-beeja and proceed to magnetise it. Then, he should, at the right moment, perform the sanḍhyâ rate.

183-185. The manṭra for magnetizing is "Ōm, Hreem, Śreem, Sowh, Ōm, namô Nârâyaṇâya."

Then, pure, he should sip water thrice, uttering the mantra "Ōm, Hamsas-sôham, yôgêśvareem, Hreem svâhâ". Then, he wipes the twelve parts of his body uttering the word Śreem : this process applies everywhere. Next he sits facing the east and pure, with clasped hands, he thinks of the five invisible siddhas and recites the following sentences productive of good to the world.

186. "I offer my salutations, as best as I can, to Kumâra, Ḍakshiṇâmoorti, Ḍêvâpi, Chaṇdabhânu, and Âkâśa-bhairava.

187-188. Every day I recall to myself the most excellent teaching of yours.—'Perform, in order and at all times, service to the world, in the spirit of brotherhood: discharge the duties that pertain to you in this world-process: engage thyself in every pure act productive of good, and practise yourself in the meditation on the Lord in the heart—'

189. and go about my allotted work to-day. If there be anything impure about it or defective, or too much, I pray you, noble sages, to forgive me."

190. Having said so, he bows again and recites this gâyatri of five parts that pertains to yôga and secures to him everything good and auspicious.

i. Abhêḍânanḍam saṭ-chiṭram param-brahma vêḍa sah.

ii. yôvyayâṭmâ sama chiṭṭa-rangah.
iii. Ḍêveem kalyâṇa śakṭim prapaḍya sarvam praviśaṭi.
iv. Amṛtôham ajarôham lôkêbhyas sukhamêḍhaṭâm.
v. Ōm, Śreem sowh, Śreem sowh; Śreem sowh.

(Undivided bliss, Truth its form, supreme Brahman. He who thus knows, possessed of perfect understanding, with a mind which is the play-ground of equability and devoted to the Ḍêvi, the wondrous power, enters all. Immortal am I and unaged. May the worlds increase in bliss. Ōm, Śreem sowh: Śreem sowh, Śreem sowh).

(This is the Mangala gâyaṭri.)

Having thus given expression to his prayer, he should again sip water and should, with great care, engage himself in the performance of prâṇâyâma as laid down for him.

191. Ōm Śreem Bhooh; Ōm Sowh Bhuvah; Ōm Reem Suvah; Ōm Kleem mahah; Ōm Sim janah; Ōm Hreem Ṭapah; Ōm Hum Saṭyam; Ōm, I meditate upon the Yôga-ḍêvi, who is the Śakṭi of Nârâyaṇa and whose form is pure ṭêjas. May she vivify in me the power of conferring good to the worlds. This is the mantra to be spoken during the process.

The wise one should perform pooraka during the prâṇâyâma for the space of a kalâ; four such kalâs are said to be the period for the process of kumhbhaka;

192. and the rêchaka occupies as much time as that described for the pooraka. Place the tip of the last joint of the thumb against the base of the last joint of the middle finger. Press down the latter suddenly and forcibly so that it might strike against the base of the thumb. A clicking sound will be produced;

193. the period covered by nine such clicks is called a kalâ. Prâṇâyâma may also be performed according to the ancient method.

194. Having purified his heart by the performance of three prâṇâyâmas or as many as he can conveniently do, the ḍâsa should next perform the saṃkalpa, according to yôgic method, with his heart centred on Brahman.

195. " Ōm Śreem, I meditate on the morning yôga-sanḍhyâ by the order of Yôga ḍêvi." Having thus performed the saṃkalpa, accompanied with the symbol appertaining thereto, he clasps his hands and says " The Lord who takes all forms, the divine Nârâyaṇa, the Parabrahman, who manifests himself as Brahma, Vishṇu and Ruḍra, himself performs and causes to be performed the act known as the yôga-sanḍhyâ of the morning for Himself, for His own pleasure and as service to

Him. I neither do anything nor cause anything to be done. Ōm." This is the process laid down for the performance of the samkalpa. This should be repeated during the three sandhyas with the necessary changes of time.

He next takes water in the hollow of his palms, speaks the following mantra over it and offers the libation once in the morning, twice in the midday and thrice in the evening.

196. "Ōm, Lord, God of gods, Dweller in the solar orb! accept this libation offered by me. Sowh, Sowh, Śreem, salutation to Brahman".

197. This is the mantra to be uttered during the offering of the arghya. He keeps a drop of the arghya in the palm of his right hand and sips it, having pronounced the following mantra over it. "Ōm, thou drop of amṛta, we eat honey. Ōm, Hreem Sowh, Svâhâ to Brahman who dwells in the âkâśa of the heart." This is the mantra to be spoken while drinking the remains of the arghya.

He next sips water, performs a prâṇâyâma and taking a drop of water in the palm of his right hand, utters the following mantra over it and drinks it off. "Ōm, in the splendour of Brahman, I have Brahman as my body. In the splendour of amṛta, I have amṛta as my body. In the splendour of satya, I have satya as my body. In the splendour of consciousness, I have consciousness as my body, Ōm. I offer this libation. Svâhâ, Ōm."

Then he fills his hands with water and turns himself round thrice. Next he sits down and sips water thrice, and restrains his prâṇa for the space of 12 or 16 kalâs. Then he makes the sankalpa "I begin the morning practice of yôga." He next touches his heart with pure water, uttering over it the manṭra "Ōm Am, salutation to Nârâyaṇâ." I pray to the Lord in the heart, the Supreme Ruler who is endowed with all perfections, that the worlds may ever enjoy peace and prosperity.

198. May I ever be expert in all affairs; may I be blessed with wisdom, length of years, purity of heart,

199. health and strength; may my resolve be ever fruitful and true; may I be the imparter of wisdom to the world. May all the holy Ones that help to roll the wheel of śuḍḍha-ḍharma bless my efforts.

200. I bow in reverence with my body of knowledge to the great śiḍḍha, the teacher of wisdom, ever auspicious.

201. I salute a thousand times over the Kumâra, the Ḍakshiṇâ-moorṭi, the great Ṛshi Nârâyaṇa and other masters of yôga."

202. He bows to all the above great Ones at the end of this prayer; then he makes a spiritual renunciation and mentally recites the gâyaṭri as taught to him by his teacher. The following points are common to all:—The Lord Nârâyaṇa of

Badari is the Ṛshi of all the gâyaṭris; Virât, the Chanḍas; Parabrahman, the inner Self, is the presiding Deity; it should be utilized in the recitation to secure all desired objects. The magnatisation of the fingers, the hand and the limbs should be performed with the utterance of the six beejas. "I meditate upon the Self shining everywhere in one and the same form through his own radiance, supremely unfathomable and ancient."

203. Having thus meditated upon the Self, he mentally recites the gâyaṭri, sixteen times a day, at the morn, the noon and the eve, in utter purity of heart; the holy manṭra secures to the reciter all perfections during this Kali-yuga.

204. He should eat of the leaves of the suḍarśana plant in the mornings and use the following articles in his meals—the snake-gourd, milk, wheat-flour or the mixture (of the flour of five different grains).

205. The Ḍâsa is enjoined to dine upon the food prepared from the rice known as *śâli* mixed with sugar, curds and clarified butter made from the milk of the cow.

206. He might bask for a while in the evening sun; he should avoid idle talk. Thus has been laid out the itinary of the Ḍâsas.

207. I will tell you everything about it and any other detail you might like to know. Thus did the Lord Nârâyaṇa, supremely mighty,

208. expound the inner meaning of the daily routine of the Ḍâsas to Ṛshi Bharaḍvâja. This is regarded as the mystery of the human body and is to be rightly comprehended but by the yôgis.

209. It is reverently studied by the members of the Manḍala as it fell from the lips of the Lord Nârâyaṇa. It deals with the daily life and the duties of ourselves and imparts the secret of meditation on the Yôga-ḍêvi as also the supreme state of the Parabrahman.

210. The World-mother is the myriad-formed manifestation that adapts itself to the various cycles.

211. It again manifests itself as four-fold in its aspect of the substratum of the supreme Self. From a conjunction with her, as suits the purpose, the Self, eternal,

212. shines forth myriad-formed and natured; hence it should form the object of enquiry and knowledge. But that enquiry should follow a knowledge of the human system.

213. There are many mysteries connected with the human constitution and they should be mastered one by one in their true nature.

214. And prâṇâyâma is the first and the foremost means of effecting that object. The Ḍâsa should clearly define and determine the hours of yôgic practice every day.

215. Six deities rule the human body every day, dividing it into six periods of influence of ten ghattikas each.

216. They help to bring about the results of all activities during those periods.

217. Hence, all acts should be peformed with due knowledge and regard to the course of influence of those powers. The first cycle secures wealth and prosperity, that forms the root of righteousness, to one who desires the same.

218. The Ḍâsa, hemmed in by foes and almost sinking under despair, takes measures during the second cycle, to exterminate his enemies.

219. During the third cycle, the weak man draws unto himself power and energy to perform all functions connected with his life-work. During the fourth cycle, the Ḍâsa engages himself in such acts as secure to him the fruition of his desires.

220. During the fifth cycle, the Ḍâsa roused to anger, adopts measures to annihilate his enemies. During the sixth period, the earnest student of Truth is blessed with supreme wisdom as the result of his labours.

221. Hence the Ḍâsa should carefully adapt his activities to the daily cycles and the Powers that rule them, so that they might crown his efforts with complete success.

222. The Soul-bath has been enjoined through the repetition of twenty-four chants. The yôgis should thus understand their inner import.

223. " Through the fire, the sun and the Vâyu, do I purify the Waters brought from the respective spheres, presided over by their deities and helping on the evolution of the worlds, in order that I might realise the object of my endeavours.

224. Those Waters, the mothers of the worlds, the root of all actions, the goddesses ruled over by the Three Lords of beneficent impulse—may they bless me towards the evolution of the world.

225. Of divine names, deserving of reverence from all, conferring devotion towards the gods, endowed with forms immortal and imperishable—may they ever bless me with devotion.

226. May they ever destroy for me hunger, thirst, materiality, all diseases that flesh is heir to and poverty and misery.

227. May the Waters, the conferers of divine existence, deign, out of their mercy, to endow me with the sword of knowledge to destroy the sense of separateness and bring about the great Synthesis.

228. May the Waters offered by me secure for me absolute peace, immortality, and the supreme seat. May your paths be blissful. May you extend your protection unto me who have taken refuge in you."

229. Having thus meditated, he drinks the magnetized water; this is regarded as the Soul-bath. The ḍâsas should never fail to rise betimes and observe this.

230. The salutation (namaskâra) is enjoined for him next, to increase and intensify the splendour of his Self. The ḍâsas should thus understand the mystery underlying the process.

231. The atoms that go to build up the third of the vehicles of the Self, the causal, are considered to be the repositories of the powers that form the essence of the acts performed during the various lives.

232, 233, 234. When the ḍâsa, in any of his births, desires to enter upon a fresh course of action and progress towards the enlargement and intensification of his powers, he first sets himself to equalise and harmonise the powers latent in the atoms of his causal body, which have been carefully cultivated and increased through the efforts extending over many births. The yôgic course in vogue among the members of the Śuḍḍha-ḍharma-maṇdala has this very same object in view—the harmonising of the powers.

235. When the powers latent in the atoms of the causal body of the Self become unified through yôga, a great achievement is accomplished.

236. The great Power of the nature of Brahma-śakṭi forms a very important factor therein.

237. With a view to synthesise the potencies of the atoms of the causal body of the Self, the ḍâsas are taught, by my orders, the single bêêjâkshara.

238. And towards the successful realization of all this is enjoined as the first step, the upâsana or contemplation upon the ineffable radiance of Nârâyaṇa, the Lord of this maṇdala.

239. This upâsana is otherwise named namaskâra or salutation. It is through this means that all men should rapidly attain the rank of hierarchs.

240. Such officials are invested with the Power of the word. Auspicious speech is considered to be the prime and the foremost law (ḍharma) of man.

241. The wise One should learn its nature and characteristics by a study of the Vêḍic manṭras. Pleasant should be his speech; for, Love is said to be the face of Brahman.

242. This is the real purport of the śruṭis; hence has this rule been laid down from yore, that wisdom and wisdom alone is the most excellent means to realise every one of the purushârṭhas.

243. Hence it is too that the śruṭis have declared that those stand highest who are endowed

with wisdom. Again, this accounts for the prefixing of the beeja Aim to the beginning of every manṭra.

244. Love forms the head, as it were, of Parabrahman and is symbolised by the praṇava; the śruṭis affirm that it lies at the root of every aspect of love in the universe.

245. The highest goal is reached by him who is a student of the supreme Science of Brahman; he is affable and pleasant to all; his love flows out towards every object in creation; and, as the result, he is the lord of all.

246. And it is why the praṇava is everywhere pronounced as the most powerful of the beejas. Now shall I declare to you one of the most important of the duties of the ḍâsas.

247. He cleans his body most carefully at first through physical means; next he cleans it again spiritually to make it surer.

248, 249. Meditation (upâsana) on the Self is otherwise called yôga. Of all the efforts of the ḍâsa towards the realization of his goal, the knowledge of the mysteries of the Self is the supreme means; so say the śruṭis in no uncertain tone. It has been decided beyond a doubt that they know no other path.

250. It is the first that is sensed by us and, in consequence, goes to intensify our love. The body should be purified once more by means of yôga.

251. This verily is the discipline laid down for the yôgins, as it is also the essential tenet of yôga. Hence, the bath has been enjoined at first in due form.

252. The purification of one's physical body is styled the bath; and towards the attainment of the object of the particular kind of bath that we have in view, the water we bathe in should be appropriately magnetized.

253, 254. The dirt and impurities attaching to all the parts of our body are best removed by mârjana (wiping certain parts of the body). The ḍâsa, with a clear intellect and pure heart, meditates upon his supreme Teachers as their humble disciple, having previously laid his head at their feet; he submits his doubts and difficulties to them in all respect and reverence, and ever adores their divine presence in the sanctuary of his heart. With concentrated thought, he recalls the instructions given him by his Teacher,

255. as also the gâyaṭri of five feet, most auspicious of import. For, the power invincible to carry out all the efforts necessary,

256. comes to him only through constant meditation upon the same; this is beyond all doubt.

The result of âchamana (sipping of water) is verily the removal of the impurities of the body.

257. For, it has been declared that he becomes utterly pure through the means of âchamana and by no other. The minute atoms that go to build the causal body of the Self,

258. have latent in them powers undreamt of, which should be brought down to and made manifest in the gross physical body. The yôgis practise such kinds of prâṇâyâma as are suited to the particular cases.

259. The students of the ṭaṭvas (cosmic principles) recognize in our vehicles different elements, such as earth, water, air, fire, and âkâśa.

260. Various beejâksharas are used to mark these spheres of elemental influence in the body. So it might be asserted that the varieties of prâṇâyâmas have been laid down towards the destruction of the heterogenous elements in the potencies in the causal body.

261. And this forms the surest and highest purification of the heart that is possible.

262. In the inner ether of the heart so purified. does the Self abide, calm and free from all action, confined ṭhereto by prâṇâyâma.

263. The process consists of pooraka (inhalation) and other practices. Next follows the

Resolve (sankalpa) towards the purification of the mind.

264. It is said to be characterised by the renunciation, in thought, word and act, of everything that could impede our progress ; and this is how it is practised in the maṇdala.

265. The offering of the arghya (libation of water) is no other than the adoration of the supreme Lord of the worlds, the highest hierarch, Nârâyaṇa. The drinking of the remains of the arghya is said to be the adoration of the Self.

266. The ḍâsa next goes through the Brahma-yagña, to free his Self from the bonds that tie it down ; and they fall to pieces when touched with the fire of the gâyaṭri of five feet.

267. The inner meaning of the three circumambulations (praḍakshiṇas) is thus understood by the great Ones. At the end of every stage of this process the ḍâsa should meditate upon the unborn One, the Teacher that is closer to him than his Self.

268. During the first of these, he meditates upon his Soul, the support of the universe. During the second he meditates upon the supreme Principle that transcends prakṛṭi or matter.

269. The ḍâsa should contemplate upon the inner truth about Brahman during the third round. Thus during the three rounds has the Brahman

been meditated upon that forms the connotation of praṇava.

270. Next is enjoined the sipping of water, auspicious and equal in efficacy to another bath. Then he makes the Resolve (sankalpa) accompanied by the restraint of breath (prâṇayâma).

271. Next he is to touch the heart with water magnetized with manṭras, towards the purification of the ether in the heart.

272. Thereafter the high-minded ḍâsa, desirous of labouring for the good of humanity, submits his duties and prayers by means of five laudatory stanzas, and

273. offers his salutations to his Teacher and *his* Teacher, pure of heart, speech and act. The wise One should thus understand the purport of the nyâsa.

274. The ḍâsa, having set his hand to this noble work, prays for help from the Gods towards the successful accomplishment of his labours;

275. and in consequence, he divides his body into so many parts and offers them to the Powers with due reverence and accompanied by appropriate manṭras. He should consider his body as being occupied by the respective Presences.

276. Then he meditates upon them with controlled thoughts as suits his inclinations and

thereafter contemplates on the Brahman, all-formed and primeval.

277. He then meditates upon the Aṭman, the supreme Lord, through the means of prâṇâyâma, accompanied by the chanting of various beejâk-sharas during the kalas.

278. I have dilated upon the yôga-gâyaṭris, O sages! in vogue in this maṇdala of ours, as adapted to the changing times and places.

279. Having acquired a thorough knowledge of the Kalpa-śâsṭra, he should partake of various potent elixirs. If the ḍâsa feels in any way unable to go through his daily duties,

280. he might perform them by words or thoughts, always accompanied by a correct knowledge of their rationale. In course of time, he becomes the lord of yôgis, endowed with marvellous powers.

281. The ḍâsa meditates deeply upon the inner meaning of the beejâs and has his soul and intellect purified of all stain thereby; then is he recognized as a yôgi by the world.

282. Such as devote themselves entirely to contemplation with restrained selves in this maṇdala are not tramelled with the limitations of time or of routine work.

283. Hoary with years or in the grip of utter penury, the ḍâsa, pure of mind, refrains from all

action and attains the rank of the lord of yôgis solely through the means of wisdom.

284. The ḍâsas who have so refrained from action are not, at the very outset of their career, endowed with yôgic powers; these come to them doubtless in course of time.

285. Thus has the Lord explained to us, of yore, the mystery of the daily routine. The ḍâsas should, of a truth, acquire a knowledge of it, and hence, have I communicated it to you, sages.

286. It ought to be gone through as laid down here to the utmost of one's ability and capacity; for, it is sure to be followed by the excellent results attached thereunto.

287. It confers miraculous powers and perfections upon the ḍâsas who duly perform them in consonance with the rules appertaining thereto. This daily round of actions thus varies according as the ḍâsa is capacitated for it or not.

288. Discharging these daily functions as laid down by the hierarch of the Śuḍḍha-ḍharma, the ḍâsa makes rapid progress in yôga and enjoys supreme bliss thereby.

289. Thus and thus alone should be understood the ancient yagña (sacrifice) enjoined upon the ḍâsas. And it has the express sanction and direction of Yôga-ḍêvi, the leader of the siḍḍha hosts.

290. The great Mother has imparted a knowledge of it to Nara in the Śuḍḍha-geeṭa; and I will, as best as I can, succinctly express to you the purport of it.

291. The supreme Brahman is not capable of being contemplated upon; nor can it be in any way approached through meditation. It is beyond speech or sight or wisdom of mortals.

292. Sanaka and the other wise and holy Ones have concluded that the supreme Brahman, the Eternal, could, if at all, be reached only through sound.

293. The great yôgis, eager to penetrate into the mysteries of Brahman, form appropriate creations through the pure yôgic powers inherent in themselves.

294. It is seen in the supreme âkâśa in accordance with their conception of It; one and all, they revel in the ineffable bliss of the knowledge thereof and describe It in words of pure and loving import.

295. The svara (rhythm) of those words, of mighty potency, is preserved in the tablets of the universe, as also of the individual consciousness, by gods whose vehicles are formed of pure intelligence.

296. These records are spoken of as the Vêḍas, while other wise Ones regard it as the Śruṭi; some teachers of the maṇdala know it as the

Vidyâ, the Kalâ, the Pranava, the Sarasvati, the Gâyatri and the Sâvitri.

297. Hence Brahman is not to be sensed by the vidyas or the kalâs.

298. It is best described by the śrutis as "Not this, Not this." The most convincing evidence that It exists is but this Universe.

299. Hence, our best teacher is but the Universe and the eternal course of action therein. That brâhmic śakti through which Parabrahman appears to us as if embodied,

300. as if invested with the attributes of be-ness, consciousness and bliss, as the supreme state, and as if endowed with manifold powers—that brâhmic śakti, the great Goddess, supremely pure, the final Goal,

301. is meditated upon by the great yôgis as best they might. In all universes she is regarded as the great Mother, higher than the highest, subtler than the subtlest.

302. She impels all beings to engage themselves on the path of action of every kind. She is also styled the Brahma-śakti, the great Goddess, the goddess of speech and Lakshmi.

303. The dâsas should also pay adoration to other mighty goddesses in the universe. It is a fact beyond all doubt that She manifests herself best,

304. in him who has realized perfect equanimity in himself and who has unified himself through meditation upon the Aṭman. Brahman should eternally be the life-principle of that śakṭi.

305. Through that power does Parabrahmam regard Itself as many. She is the cause of the universe, not Brahman, nor the unborn prakṛṭi,

306. nor the atom, nor the void, nor the basic principles postulated by the bauḍḍhas and yôgins. Therefore, it follows that the great Brahma-śakṭi shines forth as the multiformed universe.

307. The members of this maṇḍala should pay adoration to it ever; through it, he becomes a knower of Brahman. Thus does the śuḍḍha-gee'â teach us; and ye, sages! should lay it to your hearts.

308. The ḍâsa should doubtless adore and meditate upon the brâhmic-śakṭi. Hence, it is that some teachers of the Śuḍḍha-yôga recognize Śakṭi as the final Goal,

309. and ever meditate upon the eternal, Brahma-śakṭi in its ten aspects, in order that they might be blessed with all superhuman powers and bliss.

310. She is also adored for the attainment of the rank of the Adjustors of karma. The Ṭriśikhi-brâhmaṇa lays down the rules pertaining to it.

311. The secret thereof, productive of good to the world, is declared to be within the possibility of the members of the maṇdala. First and foremost, there accrues through it, to the disciple, Kaivalya and other lordly yôgic perfections.

312. Next, the aspirant attains the supreme realization of his hopes and wishes in that he draws as near to Brahman as is ever possible. The blessed Nârada was instructed of yore by Nârâyaṇa himself.

313. in the rules of daily life and handed down the priceless knowledge to Kâśyapa ; and now shall I impart the same to you. The aspirant awakes from his slumbers in the Brâhma-muhoorṭa with a heart pure and restrained.

314. He cleans his body and puts on fresh and pure clothes. With a serene mind does he take up the water-gourd, the yôgic staff,

315. and the orange robes given him by his teacher and likewise the yôga-sooṭra (the holy thread), and enters the hall of meditation, spacious, clean, pleasant, free from flies, gnats, and other insects,

316. and perfumed with sacred incense. With a cheerful heart he takes his seat therein ; it should be comfortable to practisers of yôga,

317. neither too high nor too low and should be covered with sacred grass, deerskin and cloth,

one over the other. The wise One seats himself in the posture known as the Paḍmâsana.

318. Keeping himself perfectly straight, he offers his salutations with clasped hands to the supreme Teacher, the sage Nârâyaṇa, to Yôga-ḍêvi, to Nara,

319. and to the seven great Ṛshis and other siḍḍhas and yôgis; the gâyaṭri of five parts taught him by the teachers of the maṇdala

320. forms the subject of his recitation and meditation for a month, accompanied by the respective beeja. The morning and the evening twilights and the mid-noon form the most favourable periods for such recitation; and it should be preceded by the yôga-sanḍhyâ.

321. At the end of the month, he becomes proficient in the inner import of the gâyaṭri and begins to practise prâṇâyâmâ, chanting the gâyaṭri and the beeja.

322. The yôgis purify the nâdis through this process, and eradicate from the body illness and disease of every kind.

323. A kalâ is said to be composed of nine kshaṇas (finger clicks). The process of pooraka covers one kalâ; kumbhaka takes up three kalâs;

324. rêchaka occupies two kalas; and this is what is known as the prâṇâyâma. The maharshis know of various other methods of this practice.

325. The mumber of kalas during kumbhaka should be slowly and gradually increased. Now the wise Ones hold that this is but karma-yôga (path of action).

326. But this should, in course of time, lead one to ḍhyâna-yôga, the path of meditation. The Parama-hamsa, the One higher than he

327. that dwells in the hermitage of bliss, and likewise the siḍḍhas and the maharshis perform prâṇâyâma through the monosyllable Ōm,

328. as best as they might; and they verily are held as ever absorbed in the meditation on Brahman. None but those who have mastered the inner meaning of the Ḍhyâna-binḍu-upanishaḍ, can

329. rightly perform this process and successfully—thus sayeth the Lord Nârâyaṇa. Brahman, whose symbol is the monosyllable Ōm, is described as two-fold—

330. in its aspect of be-ness, consciousness and bliss and that which lies beyond, transcending everything. Brahman that is regarded as supreme and as Saṭ, Chiṭ and Ananḍa,

331. is none other than the Brahma-śakṭi known as Mahêśvari, the great Goddess. Mighty sages! there is another manifestation of that power,

332. described in the śruṭis as Yogêśvari. Three-fold, four-fold, a hundred-fold, a thousand-fold, and infinite are

333. its manifestations in the universe, productive of happiness to the worlds during the various cycles. Two with the tails of animals, two with the heads of animals, five that came down to restore and promulgate ḍharma,

334. the one devoted to synthesis and unification—all these are but aspects of this power. It is the śakṭi that attracts the supreme Brahman in accordance with the results of actions.

335. It is also why persons, who have realised Brahman, perform their functions in the universe as best they might, through being permeated with this śakṭi.

336. All the leading episodes in our religious books teach but this truth. Hence it is that Seeṭâ strongly reminds Râma who is no other than the omnipotent Nârâyaṇa,

337. the Ruler of the unborn purushas and the Lord of pure Resolve (suḍḍha-sankalpa), on the eve of his departure to the forest ; the hierarchs in this maṇdala should ponder deeply over it.

338. " Rama ! I would give anything to know what my father Viḍêha, the ruler of Miṭhilâ, thought of you when he secured for a son-in-law a woman in the guise of a man ".

339. Ye sages ! It behoves you to penetrate into the mystery that underlies these words. I have commented at large on its purport in my work Khaṇda-rahasya.

340. Who is Seeṭâ? She is the subtlest and the most spiritualised body of Brahman. Says the Śaunakeeya, "Seeṭâ is regarded as Prakṛṭi, in as much as she is the Moola-prakṛṭi."

341. Being Praṇava, she is considered as prakṛṭi too. Seeṭâ, whose name is composed of three letters, is but the great Mâyâ embodied.

342. Vishṇu is the Germ of the universe; the Mâyâ is symbolised by ee; sa stands for truth, immortality, realization and Sôma.

343. The great Mâyâ, whose symbol is the letter ee, is unmanifest, but puts on manifestation at times; her limbs are formed of the immortal ambrosia flowing from the moon; she is adorned with divine garlands and ornaments. Her first aspect is Brahman in its manifestation as sound. It arises during the chanting of the vêḍic hymns. Her second aspect is that of a woman when she sprang from the earth at the touch of the plough. Her third aspect is unmanifest and symbolised by the letter ee. Hence, she is called Seeṭâ." Thus do the śruṭis explain the nature and characteristics of Seeṭâ.

344. Hence, the śakṭi-praṇava is said to be different from that represented by Ōm. I have described its varieties in my work the Yôga-chinṭâmaṇi.

345. The śruṭis thus sing the ancient chant of the śakṭi. "Śakṭi, that enables one to perform

every act of his, is not something apart from the aspirants."

346. With a thorough knowledge of this truth do some maharshis preface the parabrahma-śakṭi-praṇava.

347. to every act of their daily life. On careful enquiry, the Self has thus been described as the Lord Nârâyaṇa.

348. The yogis of the maṇdala should, in consequence, fail not to meditate upon the Self. The beejâkshara is the supreme binḍu (dot) ; nâḍa (sound) is higher than it.

349. When the letter is lost along with its accompanying sound, the soundless aspect of the same is the supreme goal. First the spiritual sound known as the Anâhaṭa ; next that which lies beyond it ;

350. and last, that which lies beyond that too —he who attains to *it* is the yogi, free of all doubts. Take the sharp needle-like end of the ear of a barley-corn. Divide it into a hundred thousand parts ; sub-divide each of them a hundred thousand times ;

351. divide each of these into as many parts over again ; where it loses itself from our view there lies the pure stainless One. As the perfume latent in the flowers, as the ghee in the milk,

352. as the oil in the sesamum seeds, as the gold in the ore, so are all these beings and things strung upon the Aṭman as gems upon a thread.

353. Of unshaken resolve and unclouded intellect, the knower of Brahman takes his firm stand on it. As the oil permeates the sesamum seeds, as the perfume permeates the flower,

354. so does It permeate the bodies of the purusha within and without. Know the tree to represent the manifested and the shade of it to symbolise the unmanifested.

355. The Self pervades the manifested and the unmanifested alike. One should master that aspect of it which fascinates and makes itself dear to the world.

356. The members of the Śuḍḍha-ḍharma realise the dual aspect of Brahman as connoted by the monosyllable Ōm and engage themselves in the performance of their daily round of duties,

357. accompanied by the recitation of the Praṇava, mingled with different beejâksharas of varying imports. These do not militate or clash with one another, but tend towards equalising and harmonising everything.

358. Hence, those that ever aim at equalization as best they could, through the means of beejâksharas devoted to śakṭi, attain the final goal.

359. The various kinds of prâṇâyâmas practised by the ḍâsas differ according to their results; I will explain them to you.

360. That variety known as Svarôḍaya is meant to secure mastery of mâṭṛkâ-yôga.

361. This, practised aright with its beejakshara, endows one with a pure heart and intellect; hence its great importance.

362. The varieties mastered through the five kinds of postures are meant by the Lord to secure mastery in kuṇdali-yôga.

363. Sukha, koorpara, ḍaiva, brâhma, and yôga—are the names of the respective postures.

364. Perfection in Kâla-yôga is attained by the performance of the prâṇâyâma accompanied by the seven kinds of postures named after the Rulers of the days of the week.

365. Higher than the rest stands the first variety known as the Svarôḍaya. The śruṭis thus describe the process thereof.

366. The ḍâsa wakes up in the brâhma muhoorṭa and with a pure heart, learns from his teacher, the sṭhâna-binḍu as suits his capacity;

367. clothes himself in pure garments and assumes the yôgic posture. With body erect and hands clasped before him, the wise One salutes the Yôga-ḍêvi.

368. Three nâdis exist in this body of ours, and rule over it like the Lords of earth—Idâ, Pingalâ and Sushumnâ.

369. These nâdis are found in various forms in the vehicles that sheath the Self, according to the ego's guṇa and karma.

370. A thorough and detailed knowledge of this is the surest means towards perfection in mâṭṛka-yôga; this confers upon one the power to abide in the prâṇic sheath.

371. Control the pingalâ by the thumb of the right hand and inhale the breath accompanied by the recitation of the beejâkshara until the requisite number of kalas are passed.

372. Restrain the breath and meditate as follows upon the Lord Nârâyaṇa as present in the ether of the heart.

373. "Thou art the supreme Brahman, the supreme Goal, infinitely pure, immortal, the soul of the universe, the fashioner thereof, all-formed,

374. knowledge, the object thereof, transcending the knowable, pure, intelligent, free, undecaying, be-ness, consciousness, sachiḍ-ânanḍa, the great, the radiant."

375. The ḍâsa thus engaged in meditation through the method taught him by his teacher, exhales slowly and without difficulty the restrained breath.

376. When a hundred kalas pass over the yôgi thus engaged in calm, unshaken meditation, he attains mastery of Svarôḍaya where he hears the sound.

377. He who has thus perfected himself in Svarôḍaya stands highest among the gñânis. The wise One should behold the worlds as permeated with the power of the Self.

378. A knowledge of the Sṭhâna-binḍu enables one to have a clear vision of the worlds. The ḍâsa, thus treading the path, attains supreme bliss.

Here ends the Second Part of the Second Section known as the Ḍâsâdhyâya, the Chapter on the Ḍâsas, in the Sanâṭana ḍharma-ḍeepikâ.

HERE ENDS THE FIRST PART.

Printed at the Law Printing House, Mount Road, Madras—1917.

ERRATA

TO THE TRANSLATION OF THE EDITOR'S SANSKRIT FOREWORD.

age.	Line	for		read
2	29	devolp.'		'develop.'
3	17	'is'	...	(i e)
5	11	'and'	...	'or'
	23	'Chapter'	...	'Book'
6	31	'this'	.	'the'
8	20	'imminent'	...	'immanent'
12	15		...	Delete 'By'
13	25	regret	...	'result'
16	13	'not'	...	'The'
17	15	Delete	...	'the'
22	10	Suddhas'	...	Suddha
,,	14	insert 'the'	...	before 'cause'
23	18	'the beneficence'	...	'benefit'
,,	19	insert, after conclusion	...	'of the Suddhas
27	Note 10	read 'foot'	...	for 'feet'
28	14	'Consecration,'	...	'Consecrations'
34	22	Ithihasastatement	...	'Ithihasas,'
45	21	'on'	...	'or'
48	'10'	'effects'	...	'effect'
	19	'facts'	...	'facets'
49	9	'external'	...	'eternal'
	19	heaven	...	leaven
50	9	as	...	an
54	2		...	delete o '
..	7	'atten'	..	'akin'

Page.	*Line*	*for*		*read*
54	8	'that'	...	'this'
,,	13		...	delete 'that'
,,	14	'Have'	...	'that'
,,	18	'tendered'	...	'have tendered'
,,	19	'became'	...	'become'

,, last 2 *for*. like Gaudapada maharshis were able to anteriorto them achjeve all they sought.

read 'like Gaudapada and Maharshis anterior to them, were able to achieve all they sought.

56	31	'questing'	...	'questioning'
57	3	'light'	...	'eight
61	'10	this	...	'His'
64	'24'	'for'	...	'from'